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THE

TRUE CHRISTIAN RELIGION:

CONTAINING

The Universal Theology

OF THE

NEW HEAVEN AND THE NEW CHURCH.

The Rotch Edition.

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TRUE CHRISTIAN RELIGION:

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Universal Theology

OF THE

NEW CHURCH,

FORETOLD BY THE LORD IN DANIEL VII. 13, 14; AND IN REVELATION XXI. 1, 2.

BY EMANUEL SWEDENBORG,

SERVANT OF THE LORD JESUS CHRIST.

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DANIEL VII. 13, 14.

I saw in the night visions, and behold one like the Son of Man came with the clouds of the heavens. And there was given Him dominion, and glory, and a kingdom; and all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

APOCALYPSE XXI. 1, 2, 5, 9, 10.

I John saw a new heaven and a new earth. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And an angel talked with me, saying, Come hither, I will show thee THE BRIDE, THE LAMB'S WIFE. *And he carried me away in the spirit, upon a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.*

He that sat upon the throne said, Behold, I MAKE ALL THINGS NEW. *And He said unto me, Write: for these words are true and faithful.*

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CHAPTER FIFTH.

THE CATECHISM OR DECALOGUE EXPLAINED AS TO ITS EXTERNAL AND ITS INTERNAL SENSE.

282. THERE is not a nation in the whole world which does not know that it is evil to kill, to commit adultery, to steal, and to bear false witness; and that if these evils were not guarded against by laws, kingdom, republic, and all organized society would be at an end. Who, therefore, can suppose that the Israelitish nation was so much more stupid than others that it did not know that these were evils? One may therefore wonder that those laws, universally known in the world, were promulgated from mount Sinai by Jehovah Himself, with so great a miracle. But listen: They were promulgated with so great a miracle, that men might know that these were not only civil and moral, but also Divine laws; and that to do contrary to them was not only to do evil against the neighbor, that is, to a fellow-citizen and society, but was also to sin against God. Wherefore those laws, by promulgation by Jehovah from mount Sinai were made laws of religion also. It is evident that whatever Jehovah commands, He commands in order that it may be of religion, and so that it is to be done for the sake of salvation. But before the commandments are explained, something must be premised concerning their holiness, that it may be manifest that religion is in them.

IN THE ISRAELITISH CHURCH THE DECALOGUE WAS HOLINESS ITSELF.

283. Because the commandments of the decalogue were the first-fruits of the Word, and therefore the first-fruits of the church that was about to be established with the Israelitish nation, and because they were in a brief summary a complex of all things of religion, by which conjunction of God with man and of man with God is given, therefore they were so holy that there is nothing holier. That they were most holy is clearly manifest from what now follows: The Lord Jehovah Himself descended upon mount Sinai in fire and with angels, and promulgated them therefrom by the living voice, and the mountain was hedged around lest any should come near and die. Neither the priests nor the elders approached, but Moses alone. These commandments were written upon two tables of stone by the finger of God. When Moses brought the tables down the second time, his face shone. The tables were afterwards deposited in the ark, and the ark was placed in the inmost of the tabernacle, and over it was placed the mercy-seat, and over this were placed cherubs of gold: this inmost of the tabernacle, where the ark was, was called the holy of holies. Without the veil, within which was the ark, other things were arranged which represented the holy things of heaven and the church; which were the table overlaid with gold, on which was the bread of faces [or shew-bread]; the golden altar on which incense was burned; and the golden candlestick with seven lamps; also the curtains round about, of fine linen, purple, and scarlet. The holiness of this whole tabernacle was from nothing else than the law which was in the ark. On account of the holiness of the tabernacle, from the law in the ark, all the people of Israel by command encamped around it, in order according to the tribes, and marched in order after it; and then a cloud was over it by day, and a fire by night. On

account of the holiness of that law, and the presence of Jehovah in it, Jehovah talked with Moses over the mercy-seat between the cherubs, and the ark was called *Jehovah* there. It was not lawful for Aaron to enter within the veil, except with sacrifices and incense, lest he should die. On account of the presence of Jehovah in and about that law, miracles also were wrought through the ark which contained the law. Thus the waters of the Jordan were divided; and so long as the ark rested in the middle of it, the people passed over on dry ground: the walls of Jericho fell by the ark's being carried around them: Dagon, the god of the Philistines, fell on his face before it, and afterwards, severed from the head and the two palms of the hands, lay upon the threshold of the temple: the Bethshemites were smitten on account of it to the number of several thousands: and Uzzah died because he touched it. The ark was introduced by David into Zion, with sacrifice and jubilation; and afterwards by Solomon into the temple at Jerusalem, where it made its shrine. Other things are also recorded; from all of which it is manifest that the decalogue was holiness itself in the Israelitish church.

284. The things which have been presented above respecting the promulgation, holiness, and power of that law, are found in the following passages in the Word: Jehovah descended upon mount Sinai in fire, and the mountain then smoked and trembled, and there were thunderings, lightnings, a thick cloud, and the voice of a trumpet (Ex. xix. 16–18; Deut. iv. 11; v. 22, 23). Before the descent of Jehovah, the people prepared and sanctified themselves for three days (Ex. xix. 10, 11, 15). Bounds were set round about the mountain, lest any one should approach and come near its base, and should die; nor might the priests draw near, but Moses alone (Ex. xix. 12, 13, 20–23; xxiv. 1, 2). The law was promulgated from mount Sinai (Ex. xx. 2–17; Deut. v. 6–21). The law was written on two tables of stone, and was written by the finger of God (Ex. xxxi. 18;

xxxii. 15, 16; Deut. ix. 10). When Moses brought the tables down from the mountain a second time, his face shone so that he covered it with a veil while he talked with the people (Ex. xxxiv. 29–35). The tables were deposited in the ark (Ex. xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9). The mercy-seat was laid over the ark, and above this were placed cherubs of gold (Ex. xxv. 17–21). The ark with the mercy-seat and the cherubs was put into the tabernacle; and was the chief and thus the inmost thing thereof; and the table overlaid with gold, upon which was the bread of faces [or shew-bread], and the golden altar for incense, and the candlestick with the golden lamps, made the external of the tabernacle; and the ten curtains of fine linen, purple, and scarlet, its outermost (Ex. xxv., xxvi., xl. 17–28). The place where the ark was, was called the holy of holies (Ex. xxvi. 33). The whole people of Israel encamped around the tabernacle, in order according to the tribes, and marched in order after it (Num. ii.). There was then a cloud over the tabernacle by day, and a fire by night (Ex. xl. 38; Num. ix. 15–23; xiv. 14; Deut. i. 33). Jehovah spake with Moses above the ark between the cherubs (Ex. xxv. 22; Num. vii. 89). The ark, owing to the law in it, was called *Jehovah* there; for when the ark went forward, Moses said, *Arise, Jehovah;* and when it rested, *Return, Jehovah* (Num. x. 35, 36; 2 Sam. vi. 2; Ps. cxxxii. 7, 8). On account of the holiness of that law, Aaron was not allowed to enter within the veil except with sacrifices and incense (Lev. xvi. 2–14, and the verses following this). From the presence of the Lord's power in the law, which was within the ark, the waters of the Jordan were divided; and while the ark was resting in the midst of it, the people passed over on dry ground (Josh. iii. 1–17; iv. 5–20). When the ark was carried around them, the walls of Jericho fell (Josh. vi. 1–20). Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay upon the threshold of the temple, [the trunk being] separated from the head, and the palms of the hands

being cut off (1 Sam. v.). That the Bethshemites on account of the ark were smitten to the number of several thousands (1 Sam. v. and vi.). Uzzah died because he touched the ark (2 Sam. vi. 7). The ark was introduced into Zion by David, with sacrifices and jubilation (2 Sam. vi. 1–19). The ark was introduced by Solomon into the temple of Jerusalem, where it made its shrine (1 Kings vi. 19, and verses following; viii. 3–9).

285. Since by that law there is conjunction of the Lord with man and of man with the Lord, it is called *the covenant*, and *the testimony;* the covenant because it conjoins, and the testimony because it confirms the articles of the covenant; for covenant in the Word signifies conjunction, and testimony signifies the confirmation and witnessing of its articles. For this reason there were two tables, one for God and the other for man. Conjunction is effected by the Lord, but only when man does the things written in his table; for the Lord is continually present, and wishes to enter in, but man, from the freedom which he has from the Lord, must open to Him; for the Lord says, *Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me* (Apoc. iii. 20). That the tables of stone on which the law was written were called *the tables of the covenant*, and that the ark was called from them *the ark of the covenant*, and the law itself *the covenant*, may be seen (Num. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 21; Apoc. xi. 19; and elsewhere). Since covenant signifies conjunction, it is therefore said concerning the Lord that He shall be for *a covenant* to the people (Isa. xlii. 6; xlix. 8); and He is called *the Messenger of the covenant* (Mal. iii. 1); and His blood, *the blood of the covenant* (Matt. xxvi. 28; Zech. ix. 11; Ex. xxiv. 4–10); and therefore the Word is called *the Old and the New Covenant;* for covenants are made for the sake of love, friendship consociation, and conjunction.

286. So great holiness and so great power were in that law, because it was the complex of all things of religion; for it was written on two tables, one of which contains in the complex all things which regard God; and the other contains in the complex all things which regard man. Therefore the commandments of that law are called THE TEN WORDS (Ex. xxxiv. 28; Deut. iv. 13; x. 4). They were so called because *ten* signifies all, and *words* signify truths; for there were more than ten words. That *ten* signifies all, and that *tithes* were instituted on account of that signification, may be seen in the "Apocalypse Revealed" (n. 101); and that that law is a complex of all things of religion, will be seen in what follows.

IN THE SENSE OF THE LETTER THE DECALOGUE CONTAINS THE GENERAL PRECEPTS OF DOCTRINE AND LIFE; BUT IN THE SPIRITUAL AND HEAVENLY [*Celestial*] SENSES, ALL UNIVERSALLY.

287. It is known that in the Word the Decalogue is called the Law by way of eminence, as it contains all things which pertain to doctrine and life; for it contains not only all things which regard God, but also all which regard man. Therefore that law was written on two tables, one of which treats of God, the other of man. It is also known that all things pertaining to doctrine and life have relation to love to God and love toward the neighbor; all things belonging to these loves are contained in the decalogue. That the whole Word teaches nothing else, is evident from these words of the Lord: JESUS *said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself. On these two commandments hang the law and the prophets* (Matt. xxii. 37, 39, 40). The law and the prophets signify the whole Word. And again: A certain lawyer, tempting Jesus, said, *Master, what shall I do to inherit eternal life? And Jesus said unto*

him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And Jesus said, THIS DO, AND THOU SHALT LIVE (Luke x. 25–28). Now because love to God and love toward the neighbor are the all of the Word, and the decalogue in the first table contains in a summary all things of love to God, and in the second table all things of love toward the neighbor, it follows that the decalogue contains all things which are of doctrine and of life. From a view of the two tables, it is manifest that they are so conjoined that God from His table looks to man, and that man in his turn from his table looks to God; and thus that the looking is reciprocal, which is such that God on His part never ceases to look at man, and to put in operation such things as pertain to his salvation; and if man receives and does the things which are in his table, reciprocal conjunction is effected, and then it comes to pass according to the words of the Lord to the lawyer, *This do, and thou shalt live.*

288. The law is often mentioned in the Word; and it shall be told what is meant by the law in a strict sense, in a broader sense, and in the broadest sense. In a strict sense, by the law is meant the decalogue; in a broader sense, are meant the statutes given by Moses to the children of Israel; and in the broadest, is meant the whole Word. THAT THE LAW IN A STRICT SENSE MEANS THE DECALOGUE, is known; but that THE LAW IN A BROADER SENSE MEANS THE STATUTES GIVEN BY MOSES TO THE CHILDREN OF ISRAEL, is evident from the several statutes in Exodus, which are called *laws;* as, *This is the law of the sacrifice* [*of the trespass offering*] (Lev. vii. 1). *This is the law of the sacrifice of peace offerings* (vii. 11). *This is the law of the meat offering* (vi. 14, and verses following). *This is the law of the burnt offering, of the meat offering, of the sin offering, and of the trespass offering, and of the consecrations* (vii. 37).

This is the law of the beast and of the fowl (xi. 46, and the following verses). *This is the law for her that beareth, for a son and a daughter* (xii. 7). *This is the law of leprosy* (xiii. 59; xiv. 2, 32, 54, 57). *This is the law of him that hath an issue* (xv. 32). *This is the law of jealousy* (Num. v. 29, 30). *This is the law of the Nazarite* (vi. 13, 21). *The law of cleansing* (xix. 14). *The law concerning the red heifer* (xix. 2). *The law for the king* (Deut. xvii. 15–19). Indeed the whole book of Moses is called *the law* (Deut. xxxi. 9, 11, 12, 26; and also in the New Testament, as Luke ii. 22; xxiv. 44; John i. 45; vii. 23; viii. 5; and in other places). That by the works of the law Paul means these statutes, where he says that *man is justified by faith without the deeds of the law* (Rom. iii. 28), is plainly manifest from what there follows; and also from his words to Peter, whom he censured for Judaizing, where he says, three times in one verse, that *no one is justified by the works of the law* (Gal. ii. 14–16). THAT BY THE LAW IN THE BROADEST SENSE IS MEANT THE WHOLE WORD, is manifest from these passages: Jesus said, *Is it not written in* YOUR LAW, *Ye are gods* (John x. 34): this is written, Ps. lxxxii. 6. *The people answered, We have heard out of* THE LAW, *that Christ abideth for ever* (John xii. 34): this is written, Ps. lxxxix. 36; cx. 4; Dan. vii. 14. *That the Word might be fulfilled that is written in* THEIR LAW, *They hated Me without a cause* (John xv. 25): this is written Ps. xxxv. 19. *The Pharisees said, Have any of the rulers believed on Him? But the multitude which knoweth not the* LAW [*are cursed*] (John vii. 48, 49). *It is easier for heaven and earth to pass, than for* ONE TITTLE OF THE LAW *to fail* (Luke xvii. 17). By *the law* there is meant the whole Sacred Scripture; also in a thousand places in David.

289. The decalogue, in the spiritual and heavenly [*celestial*] senses, contains universally all the precepts of doctrine and of life, thus all of faith and charity, because the Word, in the sense of the letter, in all things and in each

single thing, or in general and in every part of it, contains two interior senses, one which is called *spiritual*, and another which is called heavenly [*celestial*]; and because in these senses Divine truth is in its light, and Divine goodness in its heat. Now because the Word is such in general and in every part, it is necessary to explain the ten commandments of the decalogue according to the three senses called *natural*, *spiritual*, and *heavenly* [*celestial*]. That the Word is such, may be evident from what has been demonstrated above, in the chapter concerning THE SACRED SCRIPTURE OR THE WORD (n. 193–208).

290. No one, unless he knows the nature of the Word, can have any idea that there is infinity in every part of it, that is, that it contains innumerable things, which not even angels can exhaust. Each thing therein may be likened to a seed, which may grow up from the ground to be a great tree, and produce an abundance of seeds; from which again may be similar trees, which together make a garden; and from the seeds of this come other gardens; and so on to infinity. Such is the Word of the Lord, in its several particulars, and such especially is the decalogue; for this, because it teaches love to God and love toward the neighbor, is a short summary of the whole Word. That the Word is such, the Lord also explains by a similitude, thus: *The kingdom of God is like a grain of mustard-seed, which a man took and sowed in his field; which is less than all seeds, but when it is grown it is greater than the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof* (Matt. xiii. 31, 32; Mark iv. 31, 32; Luke xiii. 18, 19; compare also Ez. xvii. 2–8). That such is the infinity of spiritual seeds or truths in the Word, may be evident from the wisdom of the angels, which is all from the Word; it increases with them to eternity; and the wiser they become, the more clearly they see that wisdom is without end, and they perceive that they are but in its entrance-hall, and cannot in the smallest particular attain to the Lord's Divine

wisdom, which they call a great deep. Now, since the Word is from this great deep, because from the Lord, it is manifest, that there is a kind of infinity in all parts of it.

The First Commandment.

THOU SHALT HAVE NO OTHER GOD BEFORE MY FACES.

291. These are the words of the first commandment (Ex. xx. 3; Deut. v. 7). In *the natural sense*, which is the sense of the letter, the meaning nearest the letter is that idols must not be worshipped; for it follows, *Thou shalt not make unto thee any graven image, or any likeness* [*of any thing*] *that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them; for* I JEHOVAH THY GOD AM A JEALOUS GOD (Ex. xx. 3–5). The meaning of this commandment which is nearest the letter is that idols must not be worshipped, because before this time, and after it down to the Lord's Advent, there was idolatrous worship in a great part of Asia. The cause of this worship was, that all the churches before the Lord came into the world were representative and typical; and the types and representations were such that Divine things were set forth under various figures and sculptured forms, which the common people began to worship as gods when their significations were lost. The Israelitish nation also was in such worship when in Egypt, as is evident from the golden calf which they worshipped in the wilderness instead of Jehovah; and from many passages in the Word, both historical and prophetical, it is evident that they were not afterwards alienated from that worship.

292. This commandment, *Thou shalt have no other God before My faces*, also means in the natural sense that no man, dead or living, may be worshipped as a god; which also was done in Asia and in various neighboring regions

Many gods of the Gentiles were no other than men; as Baal, Ashtaroth, Chemosh, Milcom, Beelzebub; and at Athens and Rome, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, and so forth; some of whom they worshipped first as saints, afterwards as divinities, and lastly as gods. That they also worshipped living men as gods, is evident from the edict of Darius the Mede, that for thirty days no man should ask any thing of God, but of the king only; if otherwise, he should be cast into a den of lions (Dan. vi. 8 to the end).

293. In the natural sense, which is that of the letter, this commandment also means that no one but God, and nothing but that which proceeds from God, is to be loved above all things; which is also according to the Lord's words (Matt. xxii. 35–40; Luke x. 25–28). For to him who loves any person or thing above all things, that person is God and that thing is Divine. For example, to him who loves himself above all things, or the world, himself or the world is his god. It is for this reason that such do not in heart acknowledge any God. They therefore are conjoined with their like in hell, where all are gathered who love themselves and the world above all things.

294. *The spiritual sense* of this commandment is, that no other God than the Lord Jesus Christ is to be worshipped; because He is Jehovah, Who came into the world, and wrought the redemption without which no man and no angel could have been saved. That there is no God besides Him, is evident from these passages in the Word: *It shall be said in that day, Lo, this is our God; we have waited for Him to deliver us; this is Jehovah, we have waited for Him, let us rejoice and be glad in His salvation* (Isa. xxv. 9). *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make smooth in the desert a highway for our God. For the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold! the Lord Jehovih cometh in strength; He shall feed His flock*

like a shepherd (xl. 3, 5, 11). *Surely God is in thee, and there is no God besides: verily thou art a God that hidest Thyself, O God of Israel, the* SAVIOUR (xlv. 14, 15). *Am not I Jehovah? and there is no God else beside Me; a just God and a* SAVIOUR, *there is none beside Me* (xlv. 21, 22). *I am Jehovah, and besides Me there is no* SAVIOUR (xliii. 11; also Hos. xiii. 4). *That all flesh may know that I Jehovah am* THY SAVIOUR *and* THY REDEEMER (Isa. xlix. 26; also lx. 16). *As for our* REDEEMER, *Jehovah Zebaoth is His name* (xlvii. 4; also Jer. l. 34). *Jehovah, my Rock and* MY REDEEMER (Ps. xix. 14). *Thus said Jehovah,* THY REDEEMER, *the Holy One of Israel, I am Jehovah thy God* (Isa. xlviii. 17; also xliii. 14; xlix. 7; liv. 8). *Thus said Jehovah,* THY REDEEMER, *I am Jehovah, That maketh all things, and alone of Myself* (xliv. 24). *Thus said Jehovah, the King of Israel, and his* REDEEMER, *Jehovah Zebaoth, I am the First and the Last, and beside Me there is no God* (xliv. 6). *Jehovah Zebaoth is His name, and* THY REDEEMER, *the Holy One of Israel, the God of the whole earth shall He be called* (liv. 5). *Abraham hath not known us, Israel doth not acknowledge us; Thou, Jehovah, art our Father,* OUR REDEEMER *from everlasting is Thy Name* (lxiii. 16). *Unto us a Child is born, unto us a Son is given, and His Name shall be called Wonderful, Counsellor, God, Mighty,* FATHER OF ETERNITY, *Prince of peace* (ix. 6). *Behold the days come, that I will raise up unto David a righteous Branch Who shall reign King, and this is His name,* JEHOVAH OUR RIGHTEOUSNESS (Jer. xxiii. 5, 6; also xxxiii. 15, 16). Philip said to Jesus, *Show us the Father.* Jesus said to him, *He that seeth Me, seeth the Father. Believest thou not that I am in the Father, and the Father in Me?* (John xiv. 8–10.) *In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col. ii. 9). *We are in the Truth, in Jesus Christ; This is the true God and Eternal Life. Little children, keep yourselves from idols* (1 John v. 20, 21). From these passages it is clearly mani-

fest that the Lord our Saviour is Jehovah Himself, Who is at once Creator, Redeemer, and Regenerator. This is the spiritual sense of this commandment.

295. *The heavenly* [*or celestial*] *sense* of this commandment is, that Jehovah the Lord is Infinite, Immeasurable, and Eternal; that He is Omnipotent, Omniscient, and Omnipresent; that He is the First and the Last, the Beginning and the End; who Was, Is, and Will Be; that He is Love itself, and Wisdom itself, or Good itself and Truth itself; consequently, Life itself; thus the Only One, from Whom all things are.

296. All who acknowledge and worship any other God than the Lord the Saviour Jesus Christ, Who is Himself Jehovah God in the human form, sin against this first commandment; so also do they who persuade themselves that three Divine persons have actually existed from eternity. These, as they confirm themselves in that error, become more and more natural and corporeal, and then cannot interiorly comprehend any Divine truth; and if they hear and receive it, still they defile and cover it up with fallacies. They may therefore be compared to those who live in the lowest story of a house, or the basement below the level of the ground, and therefore do not hear any thing that those who are in the second and third stories say to each other, because the ceiling and floor over their heads prevent the sound from penetrating to them. The human mind is like a house of three stories, in the lowest of which are they who have confirmed themselves in favor of three Gods from eternity; in the second and third stories are they who acknowledge and believe in one God under a visible human form, and that the Lord God the Saviour is He. The sensual and corporeal man, because he is merely natural, viewed in himself is wholly animal, and only differs from a brute animal in being able to speak and reason; he is therefore like one living in a menagerie where are wild beasts of every kind, and there he now acts the lion,

now the bear, and now the tiger, the leopard, or the wolf; yes, he can also act the sheep, but then he laughs in his heart. The merely natural man does not think of Divine truths except from the things of the world, thus from the fallacies of the senses; for he cannot elevate his mind above them. The doctrine of his faith may therefore be compared to pottage made of chaff, which he eats as a dainty. Or as Ezekiel the prophet was commanded to mix wheat, barley, beans, lentiles, and fitches, with the dung of man or of a cow, and make for himself bread and cakes, and so to represent the church such as it was with the Israelitish nation (Ez. iv. 9, and the verses following). So is it with the doctrine of the church which is founded and built upon [the faith that there have been] three Divine persons from eternity, each of whom singly is God. Who would not see the enormity of that faith, if it were exhibited as it is in itself in a picture before the eyes; for instance, if the three were to stand in order near each other, the first distinguished by a sceptre and crown; the second holding a book, which is the Word, in his right hand, and in his left a golden cross sprinkled with blood; and the third with wings about him, standing upon one foot, in readiness to fly forth and operate; and above them the inscription, THESE THREE PERSONS, BEING SO MANY GODS, ARE ONE GOD? What wise man, seeing the picture, would not say to himself, Alas, what hallucination! But he would say otherwise, if he should see the picture of one Divine Person, with rays of heavenly light around the head, with the inscription over it, THIS IS OUR GOD, AT ONCE CREATOR, REDEEMER, AND REGENERATOR, THUS THE SAVIOUR. Would not that wise man kiss this picture, and carry it home in his bosom, and by the sight of it gladden his own mind, and that of his wife, and the minds of his children and servants?

The Second Commandment.

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN; FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS, THAT TAKETH HIS NAME IN VAIN.

297. Taking the name of Jehovah God in vain in *the natural sense*, which is the sense of the letter, refers to the name itself, and the abuse of it in various kinds of conversation, especially in uttering falsehoods or lies, and in oaths without cause, and for the purpose of exculpation in one's evil intentions (which are cursings), and in sorceries and enchantments. But to swear by God and His Holiness, the Word, and the Gospel, in coronations, in inaugurations into the priesthood and inductions into offices of trust, is not taking the name of God in vain, unless he who takes the oath afterwards casts aside his promises as vain. But the name of God, because it is Holiness itself, must continually be used in the holy things which pertain to the church, as in prayers, psalms, and in all worship; and also in preaching, and in writing on ecclesiastical matters: For God is in all things of religion; and when He is religiously invoked, He is present by His name and hears; in these things the name of God is hallowed. That the name of Jehovah God is in itself holy, is evident from that name, in that the Jews from their earliest day have not dared and do not dare to say *Jehovah;* and for their sake the evangelists and apostles were not willing to say it, and therefore said Lord instead of Jehovah; as is evident from various passages transferred from the Old Testament to the New; where the name Lord is used instead of JEHOVAH, as Matt. xxii. 37; Luke x. 27; compared with Deut. vi. 5, and other passages. That the name *Jesus* is in like manner holy, is known from the saying of the apostle, that at that name the knee is bent and is to be bent, in heaven and in earth; and furthermore from this, that it can be named by no

devil in hell. There are many names of God which are not to be taken in vain, as *Jehovah, Jehovah God, Jehovah Zebaoth, the Holy One of Israel, Jesus and Christ, the Holy Spirit.*

298. In *the spiritual sense* the name of God means all that the church teaches from the Word, and by which the Lord is invoked and worshipped. All these things in the complex are the name of God. Wherefore to take the name of God in vain, means to introduce any thing therefrom in frivolous conversation, in speaking falsely, in lying, imprecations, sorceries, and enchantments; for to do this also is to revile and blaspheme God, thus His name. That the Word, and whatever the church has therefrom, and thus all worship, is the name of God, may be evident from these passages: *From the rising of the sun shall he call upon My name* (Isa. xli. 25). *From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name. Ye profane My name, in that ye say, The table of Jehovah is polluted; and ye snuff at My name, in that ye bring that which was torn, the lame, and the sick* (Mal. i. 11–13). *All peoples walk in the name of their God, and we will walk in the name of Jehovah our God* (Mich. iv. 5). *They shall worship Jehovah in one place, where He shall place His name* (Deut. xii. 5, 11, 13, 14, 18; xvi. 2, 6, 11, 15, 16); that is, where He should set His worship. Jesus said, *Where two or three are gathered together in My name, there am I in the midst of them* (Matt. xviii. 20). *As many as received Him, to them gave He power to become the sons of God, even to them that believe in His name* (John i. 12). *He that believeth not, is judged already, because he hath not believed in the name of the Only-begotten Son of God* (iii. 18). *Believing, they shall have life in His name* (xx. 31). Jesus said, *I have manifested Thy name to men; and I have declared unto them Thy name* (xvii. 6, 26). The Lord said, *I have a few names in Sardis* (Apoc. iii. 4). There are also

many other passages in which, as in the foregoing, the name of God means the Divine which proceeds from God, and by which He is worshipped. But the name of Jesus Christ means all of redemption, and all of His doctrine, and thus all of salvation; by Jesus, is meant all of salvation through redemption, and by Christ, all of salvation through His doctrine.

299. In *the heavenly* [*celestial*] *sense, taking the name of God in vain* means what the Lord said to the Pharisees, that *All sin and blasphemy shall be remitted unto man, but the blasphemy of the Spirit shall not be remitted* (Matt. xii. 31, 32). By *blasphemy of the Spirit* is meant blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word. That the Divine Human of the Lord is meant by the name of Jehovah God in the heavenly [*celestial*] or highest sense, is evident from these passages: Jesus said, FATHER, GLORIFY THY NAME. *Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again* (John xii. 28). *Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son; if ye shall ask any thing in My name, I will do it* (xiv. 13, 14). In the Lord's Prayer, by *Hallowed be Thy name*, in the heavenly [*celestial*] sense, nothing else is signified; so also by *name* in Ex. xxiii. 21; Isa. lxiii. 16. Since blasphemy of the Spirit is not remitted unto man, according to the words in Matt. xii. 31, 32, and this is meant in the heavenly sense, there is therefore added to this commandment, *For Jehovah will not hold him guiltless who taketh His name in vain.*

300. That the name of any one means not only his name, but also his whole quality, is manifest from the names in the spiritual world; no one there retains the name which he received in baptism and that which he had from his father or ancestors, in the world; but every one there is named according to his quality, and the angels are called according to their moral and spiritual life; these

latter also are meant by these words of the Lord: Jesus said, *I am the good Shepherd; the sheep hear His voice, and He calleth His own sheep by name, and leadeth them out* (John x. 11, 3). And also by these: *I have a few names in Sardis, which have not defiled their garments. Whosoever overcometh, I will write upon him the name of the city, New Jerusalem, and My new name* (Apoc. iii. 4, 12). Gabriel and Michael are not the names of two persons in heaven, but by those names are meant all in heaven who are in wisdom concerning the Lord and worship Him. Also the names of persons and places in the Word do not mean persons and places, but the things of the church. And in the natural world, by *name* is not meant the name only, but at the same time the quality of the person, because this adheres to his name; for in common conversation it is customary to say, He does this for the sake of his name, or for the fame of his name; the man has a great name: which means that he is celebrated for such things as are in him, as for ingenuity, erudition, merits, and so forth. Who does not know that he who disparages and calumniates any one as to his name, also disparages and calumniates the actions of his life? They are conjoined in idea; therefore the fame of his name perishes. In like manner whoever utters the name of a king, a duke, or any great man, with great disrespect, casts reproach also upon the majesty or the dignity of the person. So also he who utters the name of another in a tone of contempt, at the same time shows a light estimation of the acts of his life. The case is similar with every person; his name, that is, his quality and consequent reputation, according to the laws of all kingdoms, it is not allowable to blast and defame.

The Third Commandment.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY; SIX DAYS THOU SHALT LABOR AND DO ALL THY WORK; BUT THE SEVENTH DAY IS A SABBATH TO JEHOVAH THY GOD.

301. That this is the third commandment may be seen from Ex. xx. 8–10, and Deut. v. 12–14. In *the natural sense*, which is that of the letter, this means that the six days are for man and his labors, and the seventh for the Lord, and for man's rest from Him. *Sabbath* in the original tongue signifies *rest.* The Sabbath among the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days represented His labors and combats with the hells; and the seventh His victory over them, and therefore rest; and because that day was representative of the close of the Lord's whole work of redemption, therefore it was holiness itself. But when the Lord came into the world, and the representations of Him therefore ceased, that day became a day of instruction in Divine things, and thus also a day of rest from labors, and of meditation on such things as relate to salvation and eternal life; as also a day of love towards the neighbor. That it became a day of instruction in Divine things is manifest from this, that the Lord on that day taught in the temple and in synagogues (Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10); and that He said to the man who was healed, *Take up thy bed and walk;* and to the Pharisees, *That it was lawful for the disciples on the Sabbath day to gather the ears of corn and eat* (Matt. xii. 1–9; Mark ii. 23–28; Luke vi. 1–6; John v. 9–19); and by each of these particulars, in the spiritual sense, is signified to be instructed in doctrinals. That that day became also a day of love toward the neighbor, is evident from what the Lord did and taught on the Sabbath day (Matt. xii. 10–14; Mark iii. 1–9; Luke vi. 6–12; xiii. 10–18; xiv. 1–7; John v. 9–19; vii.

22, 23; ix. 14, 16). From these and the former passages, it is manifest why the Lord said that *He is Lord also of the Sabbath* (Matt. xii. 8; Mark ii. 28; Luke vi. 5); and because He said this, it follows that that day was representative of Him.

302. This commandment in *the spiritual sense* signifies the reformation and regeneration of man by the Lord; the *six days of labor* signify the combat against the flesh and its lusts, and at the same time against the evils and falsities which are in him from hell; and the *seventh day* signifies his conjunction with the Lord, and regeneration thereby. That as long as that combat continues man has spiritual labor, but that when he is regenerated he has rest, will be evident from what will be said hereafter, in the chapter concerning REFORMATION AND REGENERATION, especially from these things there: I. *Regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born, and educated.* II. *The first act in the new birth is called reformation, which is of the understanding; and the second is called regeneration, which is of the will, and thence of the understanding.* III. *The internal man is to be reformed first, and through this the external.* IV. *Then arises a combat between the internal and the external man, and the one that conquers rules over the other.* V. *The regenerate man has a new will and a new understanding:* and so forth. The reformation and regeneration of man are signified by this commandment in the spiritual sense, because they coincide with the Labors and Combats of the Lord with the hells, and with the Victory over them, and then the Rest; for the Lord reforms and regenerates man and renders him spiritual, in the same manner in which He glorified His Human, and made it Divine: this is what is meant by *following Him.* That the Lord had combats, and that they are called *labors*, is manifest in Isa. liii. and lxiii.; and that similar things are called labors in relation to men is manifest in Isa. lxv. 23; Apoc. ii. 2, 3.

303. In *the heavenly* [*celestial*] *sense*, by this commandment is meant conjunction with the Lord, and then peace, because there is protection from hell; for by Sabbath is signified rest, and in this highest sense, peace. The Lord is therefore called the *Prince of Peace;* and also He calls Himself *Peace*, as is evident from these passages: *Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Mighty, Father of eternity,* THE PRINCE OF PEACE; *of the increase of His government and peace there shall be no end* (Isa. ix. 6, 7). Jesus said, PEACE *I leave with you,* MY PEACE *I give unto you* (John xiv. 27). Jesus said, *These things I have spoken, that in Me ye might have* PEACE (xvi. 33). *How beautiful upon the mountains are the feet of Him That bringeth good tidings, That publisheth* PEACE, *saying, Thy God* reigneth* (Isa. lii. 7). *Jehovah will redeem my soul in* PEACE (Ps. lv. 18). Jehovah's *work*† *is* PEACE, *the labor of righteousness is* REST *and* SECURITY *for ever; that they may dwell in the tabernacle of* PEACE, *and in the tents of* SECURITY, *and in* QUIET RESTING-PLACES (Isa. xxxii. 17, 18). Jesus said to the seventy whom He sent forth, *Into whatsoever house ye enter, first say* PEACE *be to this house; and if the* SON OF PEACE *be there, your* PEACE *shall rest upon it* (Luke x. 5, 6; Matt. x.

* The Latin here reads *Rex, King.* The same is also found in many other places where this verse is quoted. In the "Arcana Cœlestia" (n. 8331), we find *Deus, God.* And it is interesting to note that in Swedenborg's own copy of the "True Christian Religion" (with which this translation has been compared), *Deus* stands as a marginal correction in what is believed to be his own handwriting. The spiritual meaning is the same with either reading.

† The Latin here reads *Opus Jehovæ, Jehovah's work.* We find the same in Apoc. Rev. n. 306; also in Apoc. Expl. n. 365. But in the "Arcana Cœlestia," n. 3780, and H. & H., n. 287, we have *Opus justitiæ, the work of justice,* or *the work of righteousness.* This agrees with the Hebrew and with our common translation. The internal meaning seems to be the same with either reading; for it is written, "*Jehovah our Righteousness.*"

12–14). *Jehovah will speak* PEACE *to His people; righteousness and* PEACE *shall kiss each other* (Ps. lxxxv. 8, 10). When the Lord Himself appeared to the disciples, He said, PEACE *be with you* (John xx. 19, 21, 26). Moreover the state of peace into which men are to come, from the Lord, is treated of in Isa. lxv. and lxvi., and elsewhere; and they will come into it who are received into the New Church which the Lord is establishing at this day. What in its essence the peace is in which the angels are, and those who are in the Lord, may be seen in the work concerning "Heaven and Hell" (n. 284–290). From these things also it is manifest, why the Lord calls Himself the *Lord of the Sabbath*, that is, of rest and peace.

304. Heavenly peace, in relation to the hells, so that evils and falsities may not rise from them and make their invasion, may be compared in many respects with natural peace; as with peace after war, when every one lives in security from enemies, safe in his own city, in his own home, or in his own fields and gardens. It is as the prophet said, speaking naturally concerning heavenly peace: *They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid* (Micah iv. 4; Isa. lxv. 21–23). It may be compared also to recreation of mind and to rest after severe labor, and with the comfort that mothers experience after the birth of a child, when the parental love (*storge*) manifests its enjoyments. It may also be compared with serenity after tempests, black clouds and thunders; and likewise with spring after a terrible winter has passed, and then with the gladness that comes from the new growths in the fields, and from the blossoming in the gardens, meadows, and forests. It may be compared also with the state of mind with those who after storms and dangers on the sea, reach the port, and set their feet on the wished-for land.

The Fourth Commandment.

HONOR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE PROLONGED, AND THAT IT MAY BE WELL WITH THEE UPON THE EARTH.

305. This commandment is so read, Ex. xx. 12, and Deut. v. 16. By *honoring thy father and thy mother* in *the natural sense* which is the sense of the letter, is meant to honor parents, to obey them, to be attentive to them, and to show gratitude to them for the benefits they confer; which are, that they feed and clothe their children, and introduce them into the world that they may act in it as civil and moral beings and also into heaven by the precepts of religion; thus they have a care for their temporal prosperity, and also for their eternal happiness; and they do all these things from the love in which they are from the Lord, in Whose stead they fulfil these offices. In a relative sense, is meant the honor that wards should pay their guardians, if the parents are dead. In a broader sense this commandment means to honor the king and magistrates, since they provide for all in general the necessities which parents provide in particular. In the broadest sense this commandment means that men should love their country, because it supports and protects them: it is therefore called fatherland (*patria*) from father (*pater*). But to their country, king, and magistrates honor must be rendered by parents, and by them implanted in their children.

306. In *the spiritual sense* to *honor father and mother* means to reverence and love God and the church. In this sense by *father* is meant God, Who is the Father of all; and by *mother*, the church. In the heavens infants and angels know no other father and no other mother, since there they have been born anew of the Lord by the church. The Lord therefore says, *Call no man your father upon the*

earth; for One is your Father, Who is in the heavens (Matt. xxiii. 9). These words were spoken for children and angels in heaven, but not for children and men on earth. The Lord teaches the same in the common prayer of Christian churches: *Our Father, Who art in the heavens, hallowed be Thy name.* The church is meant by *mother*, in the spiritual sense, because as a mother on earth feeds her children with natural food, so the church feeds them with spiritual food; and for this reason the church is called *mother* in the Word, throughout; as in Hosea: *Plead with* YOUR MOTHER; *she is not My wife, neither am I her husband* (ii. 2, 5); in Isaiah: *Where is the bill of* YOUR MOTHER'S *divorcement, whom I have put away?* (l. 1; also Ez. xvi. 45; xix. 10.) And in the Evangelists: Jesus, stretching out His hand to the disciples, said, *My* MOTHER *and My brethren are those who hear the Word of God and do it* (Matt. xii. 48, 49; Mark iii. 33–35; Luke viii. 21; John xix. 25–27).

307. In *the heavenly* [*celestial*] *sense*, by *Father* is meant our Lord Jesus Christ; and by *Mother*, the communion of saints, by which is meant His Church, spread over all the world. That the Lord is the Father, is evident from these passages: *Unto us a Child is born, unto us a Son is given, and His name is God, Mighty,* FATHER OF ETERNITY, *the Prince of Peace* (Isa. ix. 6). *Thou art* OUR FATHER; *Abraham is ignorant of us, and Israel doth not acknowledge us:* THOU ART OUR FATHER, *our Redeemer from everlasting is Thy name* (lxiii. 16). *Philip saith, Show us the Father. Jesus saith to him,* HE THAT SEETH ME, SEETH THE FATHER; *how sayest thou then, Show us* THE FATHER? *Believe Me, that I am in* THE FATHER, *and* THE FATHER *in Me* (John xiv. 8–11; also xii. 45). That by *mother*, in this sense, is meant the Lord's church, is evident from these passages: *I saw the holy city, New Jerusalem, prepared* AS A BRIDE ADORNED FOR HER HUSBAND (Apoc. xxi. 2). The angel said to John, *Come hither, I will show thee* THE BRIDE, THE LAMB'S WIFE. *And he showed the city, the holy Jerusa-*

lem (xxi. 9, 10). THE MARRIAGE OF THE LAMB *is come, and* HIS WIFE *hath made herself ready. Blessed are they who are called unto the* MARRIAGE-SUPPER *of the Lamb* (xix. 7, 9; see also Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35; John iii. 29; xix. 26, 27). That the *New Jerusalem* means the New Church which the Lord is now establishing, may be seen in the "Apocalypse Revealed" (n. 880, 881): this church, and not the former, is the wife and the mother in this sense. The spiritual offspring, which are born from this marriage, are the goods of charity and the truths of faith; and they who are in these from the Lord, are called *sons of the marriage, sons of God,* and *born of Him.*

308. It is to be kept in mind, that there continually proceeds from the Lord a Divine heavenly [*celestial*] sphere of love toward all who embrace the doctrine of His church, and who obey Him, as little children in the world obey father and mother, apply themselves to Him, and wish to be nourished, that is, instructed by Him. From this heavenly sphere arises a natural sphere, which is one of love toward infants and children; this is most universal, and affects not only men, but also birds and beasts, even to serpents; nor animate things only, but also things inanimate. But that the Lord might operate upon these, even as upon spiritual things, He created the sun, to be in the natural world as a father, the earth being as a mother. For the sun is as a common father, and the earth as a common mother, from whose marriage exists all the vegetation that adorns the surface of our planet. From the influx of that heavenly [*celestial*] sphere into the natural world, exist the wonderful progressions of vegetation, from seed to fruit, and to new seed. It is from this, also, that many kinds of plants turn as it were their faces to the sun during the day, and turn them away when the sun sets; from this also it is that there are flowers which open at the rising of the sun, and close themselves at his setting; and from this it is that the birds of song carol sweetly at early dawn, and in like

manner after they have been fed by their mother earth. Thus do all these honor their father and mother. They all bear witness that, through the sun and the earth in the natural world, the Lord provides all things necessary for animate and inanimate things. Wherefore it is said in David, *Praise ye Jehovah from the heavens; praise ye Him, sun and moon. Praise Him from the earth, ye whales and deeps; praise Him, fruitful trees and all cedars; wild beast, and all cattle, creeping things and flying fowl, kings of the earth, and all people, young men and maidens* (Ps. cxlvii. 7–12); and in Job: *Ask, I pray, the beasts and they shall teach thee; or the birds of heaven, and they shall tell thee; or the shrub of the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of Jehovah hath wrought this?* (xii. 7–9.) *Ask and they will teach* signifies, observe, study, and judge from these things, that the Lord Jehovih created them.

The Fifth Commandment.

THOU SHALT NOT KILL.

309. This commandment, *Thou shalt not kill*, in *the natural sense* means not to kill a man, not to inflict on him any wound of which he may die, and also not to mutilate his body; and it means, moreover, not to bring any deadly evil upon his name and fame, since with many fame and life go hand in hand. In a broader natural sense murder means enmity, hatred, and revenge, which breathe out destruction; for murder lies concealed within them like fire in wood under ashes. Infernal fire is nothing else; hence one is said to be *inflamed with hatred*, and to *burn with revenge*. These are murders in intention, but not in act; and if the fear of the law, and of retaliation and revenge, were taken away from them, they would burst forth into act; especially if there be treachery or ferocity in the

intention. That hatred is murder, is evident from these words of the Lord: *Ye have heard, that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother rashly, shall be in danger of* [*the judgment, and whosoever shall say, thou fool, shall be in danger of*] *hell-fire* (Matt. v. 21, 22). This is because all that is of the intention is also of the will, and thus in itself is of the deed.

310. In *the spiritual sense* murder means all modes of killing and destroying the souls of men, which are various and manifold; as turning them away from God, religion, and Divine worship, by throwing out scandals against them, and by persuading to such things as cause aversion and also abhorrence. Such things are done by all the devils and satans in hell, with whom they who violate and prostitute the holy things of the church, in this world, are conjoined. Those who destroy souls by falsities are meant by the king of the abyss, who is called Abaddon or Apollyon, that is, the *destroyer*, in Apoc. ix. 11; and in the prophetic Word they [whom they destroy] are meant by the *slain*, as in these passages: Jehovah God said, *Feed the sheep of the slaughter, which their possessors have slain* (Zech. xi. 4, 5, also verse 7). *We are killed all the day long; we are counted as a flock for the slaughter* (Ps. xliv. 22). *Jacob shall cause them that come to take root; is he slain according to the slaughter of them that are slain of him?* (Isa. xxvii. 6, 7.) *The thief cometh not but to steal and to kill the sheep; I am come that they may have life, and abundance* (John x. 10; besides other places, as Isa. xiv. 21; xxvi. 21; Jer. iv. 31; xii. 3; Apoc. ix. 4; xi. 7). And therefore the devil is called *a murderer from the beginning* (John viii. 44).

311. In *the heavenly* [*celestial*] *sense, to kill* means to be rashly angry with the Lord, to hate Him, and to wish to blot out His name. Of these it is said that they crucify Him; which also they would do, as did the Jews, if He

were to come into the world as He did before. This is meant by *the Lamb standing as it had been slain* (Apoc. v. 6; xiii. 8); and by *the crucified* (Apoc. xi. 8; Heb. vi. 6; Gal. iii. 1).

312. The quality of man's internal, when not reformed by the Lord, was made manifest to me from the devils and satans in hell; for they have it constantly in mind to kill the Lord; and as they cannot do this, they are in the endeavor to kill those who are devoted to the Lord; but as they cannot do this as men can in the world, they make every effort to destroy their souls, that is to destroy faith and charity in them. Hatred and revenge with them show themselves like lurid and glowing fires; hatred like lurid fires, and revenge like glowing fires; yet these are not fires, but appearances. Their cruelties of heart are sometimes seen in the air above them like contests with the angels, and their slaughter and overthrow and destruction; it is their anger and hatred against heaven from which such direful mock fights arise. Moreover, in the distance these same also appear like wild beasts of every kind, as tigers, leopards, wolves, foxes, dogs, crocodiles, and all kinds of serpents; and when in representative forms they see gentle animals, they rush upon them in fantasy and endeavor to tear them in pieces. They came to my sight like dragons standing near women who had infants with them, which these were trying, as it were, to devour, according to the things related in Apocalypse xii.; which are nothing but representations of hatred against the Lord and His New Church. That men in the world who wish to destroy the Lord's church are like them, is not apparent to their companions; because their bodies, by which they perform moral duties, absorb and conceal these things. But still to the angels, who look not at their bodies but at their spirits, they appear in forms like those of the devils above described. Who could have known such things, had not the Lord opened the sight of some one, and enabled him to look

inwardly into the spiritual world? Otherwise, would not these, together with other most important matters, have lain concealed from men for ever?

The Sixth Commandment.

THOU SHALT NOT COMMIT ADULTERY.

313. In *the natural sense*, this commandment refers not only to committing adultery, but also to willing and doing obscene things, and therefore to thinking and speaking lascivious things. That merely to lust is to commit adultery, is evident from these words of the Lord: *Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on another's woman to lust after her, hath committed adultery with her already in his heart* (Matt. v. 27, 28). This is because the lust becomes as a deed when it is in the will; for allurement enters merely into the understanding, but intention enters into the will, and the intention of lust is a deed. But more may be seen concerning these things in the work "Concerning Conjugial Love, and concerning Scortatory Love," published at Amsterdam in the year 1768; which treats *On the Opposition of Conjugial Love and Scortatory*, n. 423–443; *On Fornication*, n. 444–460; *On Adulteries and their Kinds and Degrees*, n. 478–499; *On the Lust of Defloration*, n. 501–505; *On the Lust for Variety*, n. 506–510; *On the Lust of Violation*, n. 511, 512; *On the Lust of seducing Innocences*, n. 513, 514; *On the Imputation of each Love, Scortatory and Conjugial*, n. 523–531. These all are meant by this commandment in the natural sense.

314. In *the spiritual sense*, to *commit adultery* means to adulterate the goods of the Word and to falsify its truths. That to commit adultery means this also, has been hitherto unknown, because the spiritual sense of the Word has been hitherto concealed. That no other is signified in

the Word, by committing adultery and whoredom, is very manifest from these passages: *Run ye to and fro through the streets of Jerusalem, and seek if ye may find a man (vir) that* EXECUTETH JUDGMENT, *that* SEEKETH THE TRUTH. *When I had fed them to the full, they then* COMMITTED WHOREDOM (Jer. v. 1, 7). *I have seen also in the prophets of Jerusalem a horrible stubbornness, in* COMMITTING ADULTERY AND WALKING IN LIES (xxiii. 14). *They have done folly in Israel,* THEY HAVE COMMITTED WHOREDOM, AND HAVE SPOKEN MY WORD FALSELY (xxix. 23). *They* COMMITTED WHOREDOM *because they have left Jehovah* (Hos. iv. 10). *The soul that turneth after such as have familiar spirits, and after wizards, to* GO A WHORING *after them, I will cut him off* (Lev. xx. 6). *A covenant shall not be made with the inhabitants of the land, lest they* GO A WHORING AFTER THEIR GODS (Ex. xxxiv. 15). Since Babylon adulterates and falsifies the Word more than others, she is therefore called THE GREAT HARLOT, and these things are said of her in the Apocalypse: *Babylon hath made all the nations drink of the wine of the wrath of her fornication* (xiv. 8). The angel said, *I will show thee the judgment of the great whore, with whom the kings of the earth have committed whoredom* (xvii. 1, 2). *He hath judged the great whore, who hath corrupted the earth with her whoredom* (xix. 2). Since the Jewish nation had falsified the Word, it was therefore called by the Lord AN ADULTEROUS GENERATION (Matt. xii. 39; xvi. 4; Mark viii. 38); and in Isaiah, THE SEED OF THE ADULTERER (lvii. 3). There are many other passages where adulteries and whoredoms mean adulterations and falsifications of the Word (as Jer. iii. 6, 8; xiii. 27; Ez. xvi. 15, 16, 26, 28, 29, 32, 33; xxiii. 3, 5, 7, 11, 14, 17, 18, 19; Hos. v. 3; vi. 10; Nah. iii. 4).

315. In *the heavenly [celestial] sense*, to commit adultery means to deny the holiness of the Word, and to profane it. That this is meant in this sense follows from the former, the spiritual sense, which is to adulterate its

goods and to falsify its truths. They deny and profane the holiness of the Word, who in heart laugh at every thing of the church and of religion; for all things of the church and of religion in the Christian world are from the Word.

316. There are various causes which make a man seem chaste, not only to others but also to himself, while yet he is wholly unchaste; for he does not know that lust, when it is in the will, is a deed, and that it cannot be removed except by the Lord after repentance. Abstinence from the doing does not make one chaste; but abstinence from the willing because it is sin, and when the doing is possible, does. Just so far as any one abstains from adulteries and fornication solely from fear of the civil law and its penalties; for fear of the loss of reputation, and therefore of honor; for fear of diseases from them; for fear of upbraidings from his wife at home, and thence of intranquillity of life; for fear of the vengeance of the husband and relations, or of being beaten by their servants; on account of avarice; on account of any infirmity, arising from disease, abuse, age, or any other cause of impotence; yes, if he abstains from them on account of any natural or moral law, and not, at the same time, on account of spiritual law, — still he is inwardly an adulterer and a fornicator; for he none the less believes that they are not sins, and therefore does not in his spirit make them unlawful in the sight of God; and thus in spirit he commits them, though not before the world in the body; therefore, after death, when he becomes a spirit, he speaks openly in favor of them. Moreover, adulterers may be compared to covenant-breakers, who violate compacts; and also to the satyrs and *priapi* of the ancients, who roamed in the forests, crying out, "Where are there virgins, betrothed maidens, and wives, with whom we may sport?" Moreover, adulterers in the spiritual world, actually appear like satyrs and *priapi*. They may also be compared to rank he-goats; and also to dogs that run about the streets, and look about, and smell

after other dogs with which they may exercise their lasciviousness; and so on. Their virility, when they become husbands, may be compared to the blossoming of tulips in the spring, which after a month lose their flowers and wither.

The Seventh Commandment.

THOU SHALT NOT STEAL.

317. In *the natural sense*, this commandment means according to its letter, not to steal, to rob, or to commit piracy, in time of peace; and, in general, not to take from any one his goods secretly, or under any pretext. It also extends itself to all imposture, illegitimate gain, usury, and exaction; and also to fraudulent practices in paying duties and taxes, and in discharging debts. Workmen offend against this commandment who do their work unfaithfully and dishonestly; merchants who deceive in merchandise, in weight, in measure, and in accounts; officers who deprive the soldiers of their just wages; judges who give judgment for friendship, bribes, relationship, or from other causes, by perverting the laws or judicial investigations, and who thus deprive others of their goods which they rightfully possess.

318. In *the spiritual sense*, to *steal* means to deprive others of the truths of their faith, which is done by falsities and heresies. Priests who minister only for the sake of gain or the attainment of worldly honor, and who teach such things as they see or may see from the Word to be not true, are spiritual thieves; since they deprive the people of the means for their salvation which are the truths of faith. Such are also called *thieves* in the Word in the following passages: *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. The thief cometh not but to steal, and to kill, and to destroy* (John x. 1, 10). *Lay not up treasures upon earth,*

but in heaven, where thieves do not come and steal (Matt. vi. 19, 20). *If thieves come to thee, if robbers by night, how art thou cut off! Will they not steal what is enough for them* (Obad. verse 5)? *They shall run to and fro in the city, they shall run on the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief* (Joel ii. 9). *They commit falschood, and the thief cometh in, and the troop of robbers spoileth without* (Hos. vii. 1).

319. In *the heavenly* [*celestial*] *sense*, by *thieves* are meant those who take away Divine power from the Lord; and also those who claim for themselves His merit and righteousness. These, though they adore God, yet do not trust in Him, but in themselves; and also they do not believe in God, but in themselves.

320. They who teach what is false and heretical, and persuade the common people that it is true and orthodox, although they read the Word, and from it may know what is false and what is true, — also they who by fallacies confirm the falsities of religion, and seduce men by them, may be compared to impostors and their impostures of every kind; and because these are in themselves thefts in the spiritual sense, they may be compared with counterfeiters, who make false coins, gild them, or give them outwardly the color of gold, and pass them as genuine; then again to those who know how to cut and polish crystals skilfully, and to harden them, and who sell them as diamonds; also to those who carry apes or monkeys, clothed like men, and with their faces veiled, through cities, on horses or mules, and proclaim that they are noblemen of an ancient stock. They are also like those who cover the living and natural face with masks bedaubed with paints of various colors, and so conceal its beauty. And they are like men who show selenite and mica that shine as from gold and silver, and cry up [the source of their supply] as lodes of great value. They may also be likened to those who by theatrical exhibitions lead men away from true Divine

worship, and from temples to playhouses. They who confirm falsities of every kind, regarding truths as of no moment, and who discharge the offices of the priesthood only for the sake of gain and to attain honor, and who thus are spiritual thieves, may be likened to those thieves who carry keys with which they can open the door of any house; also to leopards and eagles that with sharp eyes search for the richest prey.

The Eighth Commandment.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

321. By *bearing false witness against the neighbor*, or testifying falsely, in *the natural sense*, the meaning nearest the letter is, to act as a false witness before a judge, or before others not in a court of justice, against any one who without cause is accused of any evil, and to asseverate this by the name of God or by any thing holy, or by oneself and such things as make up one's reputation. In a wider natural sense, this commandment forbids lies of every kind and hypocrisy in civil life, which have an evil end in view; and also to traduce and defame the neighbor, so that his honor, name and fame, on which the character of the whole man depends, are injured. In the widest natural sense it includes plots, crafty contrivances, and evils of design, against any one, from various sources, as from enmity, hatred, revenge, envy, rivalry, &c.; for these evils conceal within them the testifying to what is false.

322. In *the spiritual sense*, to bear false witness means to persuade that falsity of faith is truth of faith, and that evil of life is good of life, and the reverse, — but to do these things from design and not from ignorance, thus to do them after one knows what is true and good, but not

before; for the Lord says, *If ye were blind, ye would not have sin; but now ye say, We see; therefore your sin remaineth* (John ix. 41). This falsity is meant in the Word by a lie, and the design by deceit, in these passages: *We have made a covenant with death, and with hell have we made an agreement, we have made a lie our trust, and under falsehood have we hid ourselves* (Isa. xxviii. 15). *They are a rebellious people, lying sons, they will not hear the law of Jehovah* (xxx. 9). *From the prophet even to the priest, every one doeth a lie* (Jer. viii. 10). *The inhabitants speak a lie, and their tongue is deceitful in their mouth* (Micah vi. 12). *Thou wilt destroy them that speak a lie; Jehovah abhorreth a man of deceit* (Ps. v. 6). *They have taught their tongue to speak a lie; thine* habitation is in the midst of deceit* (Jer. ix. 5, 6). Because a lie means falsity, the Lord says that *the devil speaketh a lie from his own* (John viii. 44). A lie signifies falsity and false speaking in these passages also: Jer. xxiii. 14, 32; Ez. xiii. 6–9, 19; xxi. 29; Hos. vii. 1; xii. 1; Nahum iii. 1; Ps. cxx. 2, 3.

323. In *the heavenly* [*celestial*] *sense*, to *bear false witness* means to blaspheme the Lord and the Word, and so to banish the Truth itself from the church; for the Lord is Truth itself, and also the Word. On the other hand, in this sense *to bear witness* means to speak the truth, and *testimony* means the truth itself. Hence the decalogue is called the testimony (Ex. xxv. 16, 21, 22; xxxi. 7, 18; xxxii. 15; xl. 20; Lev. xvi. 13; Num. xvii. 4, 7, 10). And because the Lord is the Truth itself, He says concerning Himself, that He testifies: that the Lord is Truth itself, John xiv. 6; Apoc. iii. 7; and that He testifies and is witness of Himself, John iii. 11; viii. 13–19; xv. 26; xviii. 37.

324. Those who speak falsities from deceit or design, and utter them in a tone imitative of spiritual affection,

* The Latin here reads *illorum, their*. In Apoc. Rev. n. 624, we find *tuum, thine*, which agrees with the Hebrew

and especially if they mingle with them truths from the Word which they thus falsify, were called by the ancients enchanters (concerning whom, see "Apocalypse Revealed," n. 462); and also pythons and serpents of the tree of the knowledge of good and evil. These falsifiers, liars, and deceivers, may be likened to those who talk in a bland and friendly way with those to whom they bear enmity, and while speaking hold behind them a dagger with which they kill them. And they may be likened to those who poison their swords, and so attack their enemies in battle; and to those who mingle wolf's-bane with water, and poison with wine and sweetmeats. They may also be compared to handsome and seductive harlots, infected with venereal disease; and to stinging shrubs, which, when brought near to the nostrils, hurt the olfactory fibrils; also to sweetened poisons; and also to ordure, which, when dried in autumn, emits a fragrant odor. Such are described in the Word by leopards (see "Apocalypse Revealed," n. 572).

The Ninth and Tenth Commandments.

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS THY NEIGHBOR'S.

325. In the Catechism now in use, these words are separated into two commandments; one making THE NINTH, which is, *Thou shalt not covet thy neighbor's house;* and the other making THE TENTH, *Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.* As these two commandments make one thing, and in Ex. xx. 17, and Deut. v. 21, one verse, I have undertaken to treat of both together; not that I wish them to be joined together into one commandment, but distinguished into two, as before; inasmuch

as the commandments are called [in Hebrew] the TEN WORDS (Ex. xxxiv. 28; Deut. iv. 13; x. 4).

326. These two commandments have respect to all the preceding ones, and they teach and enjoin that evils must not be done, and also that they must not be lusted after; consequently that they are not of the external man only, but also of the internal; for he who does not commit evils, and yet lusts to do them, still does them. For the Lord says, that if *any one lusteth after the wife of another, he hath already committed adultery with her in his heart* (Matt. v. 28); and the external man does not become internal, or does not act as one with the internal, until lusts have been put away This also the Lord teaches, saying, *Woe unto you, scribes and Pharisees, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also* (Matt. xxiii. 25, 26). And He teaches the same throughout the chapter. The internals which are pharisaical are lusts after those things which men are commanded not to do, in the first, second, fifth, sixth, seventh, and eighth commandments. It is known that the Lord in the world taught the internals of the church; and not to lust after evils makes the internals of the church; and He taught thus in order that the internal and the external man may make one. This is being born again, of which the Lord spake to Nicodemus (John iii.); and no one can be born again, or be regenerated, consequently he cannot become internal, except from the Lord. That these two commandments may have respect to all which precede, so that [what they prohibit] shall not be lusted after, therefore the *house* is first named, afterwards *the wife*, and then the *man-servant*, the *maid-servant*, the *ox*, and the *ass;* and lastly, *all that is the neighbor's;* for the home involves all things that follow; for in it are the husband, the wife, the man-servant, the maid-servant, the ox, and the ass. The wife, who is after-

wards named, involves again the things which follow; for she is mistress as the husband is master in the house; the servant and maid are under them, and the oxen and asses under these; and last come all things which are below or without, as it is said, *any thing that is thy neighbor's*. From which it is manifest, that these two commandments, in general and in particular, in a broad and in a restricted sense, have respect to all the preceding.

327. In *the spiritual sense* these commandments prohibit all lusts which are contrary to the spirit of the church, thus which are contrary to its spiritual things which have relation primarily to faith and charity; for unless the lusts were subdued, the flesh according to its freedom would rush into all wickedness. For it is known from Paul that *the flesh lusteth against the spirit, and the spirit against the flesh* (Gal. v. 17); and from James that *every one is tempted of his own lust when he is enticed; then lust, after it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death* (James i. 14, 15); and also from Peter that *the Lord reserveth the unrighteous unto the day of judgment, to be punished; but chiefly them that walk after the flesh in lust* (2 Epis. ii. 9, 10). In short, these two commandments, understood in the spiritual sense, regard all things that have before been presented in the spiritual sense, and forbid to lust after them; and likewise all that have before been presented in the heavenly [*celestial*] sense. But to repeat them is unnecessary.

328. The lusts of the flesh, the eye, and the other senses, separate from the lusts, that is, the affections, desires, and enjoyments of the spirit, are wholly like the lusts of beasts; wherefore they are in themselves ferine. But the affections of the spirit are such as the angels have, and they are therefore to be called truly human. As far therefore as any one indulges the lusts of the flesh, he is a beast and a wild beast; but as far as he offers sacrifice to the desires of the spirit, so far he is a man and an angel. The lusts of the

flesh may be compared to scorched and withered grapes, and to wild grapes; but the affections of the spirit, to juicy and delicious grapes, and also to the taste of the wine that is pressed out of them. The lusts of the flesh may be compared to stables where there are asses, goats, and swine; and the affections of the spirit to stables where there are noble horses, also sheep and lambs: they differ also as an ass and a horse, a goat and a sheep, and a hog and a lamb; in general, as dross and gold, as lime-stone and silver, and as coral and the ruby, &c. Lust and deed cohere like blood and flesh, or like flame and oil; for the lust is in the deed, as the air from the lungs in the breathing and in the speech while they are produced, and as the wind is in the sail while the vessel is in motion, and as water is on the wheel that gives motion and action to machinery.

THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN ALL THINGS WHICH ARE OF LOVE TO GOD, AND ALL THINGS WHICH ARE OF LOVE TOWARD THE NEIGHBOR.

329. In eight precepts of the decalogue, in the first, second, fifth, sixth, seventh, eighth, ninth, and tenth, there is nothing said of love to God and of love towards the neighbor; for it is not said that God should be loved, nor that the name of God should be hallowed, nor that the neighbor should be loved, nor therefore that he should be dealt with sincerely and uprightly; but only, Thou shalt have no other God before My face; Thou shalt not take the name of God in vain; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet the things which are thy neighbor's: that is, in general, that evil is not to be willed, thought, or done against God, or against the neighbor. But the reason why such things as belong directly to love and charity are not commanded, but it is only commanded that such things as are opposite to them should not be done, is,

that as far as man shuns evils as sins, he wills the goods which are of love and charity. That in love to God and in love toward the neighbor the first thing is not to do evil, and the second is to do good, will be seen in the chapter on CHARITY. There are two opposite loves, the love of willing and doing good, and the love of willing and doing evil; the latter love is infernal, and the former heavenly; for all hell is in the love of doing evil, and all heaven in the love of doing good. Now, as man was born into evils of every kind, he therefore inclines from birth to the things which are of hell; and as he cannot come into heaven unless he is born again, that is, regenerated, it is necessary that the evils which are of hell should first be removed, before he can will the goods which are of heaven; for no one can be adopted by the Lord before he is separated from the devil. But how evils are removed, and man brought to do goods, will be shown in the two chapters concerning REPENTANCE, and concerning REFORMATION and REGENERATION. That evils must be put away before the goods which a man does become good in the sight of God, the Lord teaches in Isaiah: *Wash you, make you clean; put away the evil of your doings from before Mine eyes; learn to do good: then, though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they shall be as wool* (i. 16–18). Like this is what is said in Jeremiah: *Stand in the gate of the house of Jehovah, and proclaim there this word: Thus said Jehovah Zebaoth, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here* (that is, *the church*). *Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My Name, and say, We are delivered, while ye do all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah* (vii. 2–4, 9–11). That before washing or purifica-

tion from evils, prayers to God are not heard, is also taught in Isaiah: *Jehovah saith, Ah sinful nation, a people laden with iniquity; they have gone away backward. And when ye spread forth your hands, I hide Mine eyes from you; yea, when ye make many prayers, I do not hear* (i. 2, 4, 15). That love and charity follow when any one keeps the commandments of the decalogue by shunning evils, is evident from these words of the Lord in John: Jesus said, *He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him; and We will make an abode with him* (xiv. 21, 23). By *commandments* are there meant particularly the commandments of the decalogue, which are, that evils must not be done or lusted after; and that so the love of man to God and the love of God toward man follow, as good follows after evil has been removed.

330. It has been said that as far as man shuns evils, so far he wills goods; this is because evils and goods are opposites, for evils are from hell, and goods from heaven. In proportion, therefore, as hell, that is evil, is removed, heaven draws near, and man looks to good. That it is so, is very manifest from the eight commandments of the decalogue, so viewed; thus: I. As far as any one does not worship other gods, he worships the true God. II. As far as any one does not take the name of God in vain, he loves the things which are from God. III. As far as any one is not willing to kill and to act from hatred and revenge, he wishes well to the neighbor. IV. As far as any one is not willing to commit adultery, he is willing to live chastely with the wife. V. As far as any one is not willing to steal, he practises sincerity. VI. As far as any one is not willing to testify falsely, he wishes to think and speak what is true. VII. and VIII. As far as any one does not covet the things which are the neighbor's, he wishes the neighbor to enjoy his own. Hence it is evident, that the commandments of the decalogue contain all things which are of love

to God, and of love towards the neighbor. Therefore Paul says, *He that loveth another, hath fulfilled the law; for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no evil to the neighbor; therefore love is the fulfilling of the law* (Rom. xiii. 8–10). To these are to be added two canons for the service of the New Church: I. No one can shun evils as sins, and do goods which are good in the sight of God, from himself; but as far as any one shuns evils as sins, he does good not from himself but from the Lord. II. Man ought to shun evils as sins, and to fight against them, as from himself; and if any one shuns evils from any other cause whatever than because they are sins, he does not shun them, but he does this only that they may not appear before the world.

331. That evil and good cannot be together, and that as far as evil is removed, good is regarded and felt, is because in the spiritual world there exhales from every one the sphere of his love, which spreads itself round about, and affects, and causes sympathies and antipathies. By these spheres the good are separated from the evil. That evil is to be removed, before good is recognized, perceived, and loved, may be compared to many things in the natural world; for example: No one can go to another who keeps a leopard and a panther in his chamber (living safe with them himself because he feeds them), unless he has first removed those wild beasts. Who that has been invited to the table of a king and queen has not first washed his face and hands before coming near? And who after the wedding enters the marriage-chamber with his bride without having bathed and clothed himself with wedding garment? Who does not purify the ores by fire, and separate them from dross, before he obtains the pure gold and silver? Who does not separate the tares from the wheat, before he

takes it into the barn? and thresh the bearded chaff from his barley, before he gathers it into the house? Who does not prepare his meat by cooking, before it becomes eatable and is set upon the table? Who does not shake off the worms from the leaves of the trees in the garden, that the leaves may not be devoured and the fruit thus destroyed? Who does not dislike dirt in houses and in halls of entrance, and remove it from them, especially when a prince is expected, or a bride, the daughter of a prince? Who loves a virgin, and intends marriage with her, who is full of disease, or covered with pimples and blotches, however she may paint her face, dress splendidly, and study to bring in the enticements of love by the charms of her conversation? Man ought to purify himself from evils, and not wait for the Lord to do this immediately; otherwise, he may be compared to a servant, with face and clothes befouled with soot and dung, who comes up to his master and says, "Wash me, my lord." Would not the master say to him, "You foolish servant, what are you saying? See, there are water, soap, and a towel. Have you not hands and power to use them? Wash yourself." And the Lord God will say, The means of purification are from Me, and your ability to will and to do are from Me; wherefore use these My gifts and endowments as your own, and you will be purified; and so on. That the external man is to be purged, but by means of the internal, the Lord teaches in the twenty-third chapter of Matthew, from beginning to end.

332. To the above shall be added FOUR RELATIONS. FIRST: I once heard voices which seemed to gurgle up from the lower regions through waters; one toward the left, O HOW JUST! another at the right, O HOW LEARNED! and a third from behind, O HOW WISE! And as it came into my thought, whether there are in hell, too, the just, the learned, and the wise, I felt a desire to see whether there are such there. And it was said to me from heaven, You shall see

and hear. And I went out of the house in spirit, and saw before me an opening. I approached it and looked down, and behold there was a ladder, by which I descended. And when I was below, I saw plains covered with shrubbery intermixed with thorns and nettles. And I asked whether this was hell; they said, "It is the lower earth, which is next above hell." And then I proceeded, following the order of the shouts, first toward the cry, O HOW JUST! and I saw a company of those who in the world had been judges influenced by friendship and bribes; then toward the second shout, O HOW LEARNED! and I saw a company of those who in the world had been reasoners; and toward the third shout, O HOW WISE! and I saw a company of those who in the world had been confirmers. But from these I turned back to the first, where were the judges influenced by friendship and bribes, and who were proclaimed just. And I saw at the side as it were an amphitheatre, built of brick and roofed with black tiles; and it was said to me, that there was their tribunal. There were three entrances to it on the north side, and three on the west, but none on the south and east; an indication that their judgments were not judgments of justice, but arbitrary decisions. In the midst of the amphitheatre was seen a fire-place, into which servants who took care of the fire threw pitch-pine dipped in sulphur and bitumen; the light from which, flickering upon the plastered walls, presented images of birds of evening and night. But the fire-place, and the flickering of the light from it into the forms of those images, were representations of their judgments, that they could color the facts in any case, and give them an appearance according to the side they favored. After half an hour, I saw old men and youths entering, in robes and cloaks, who, laying aside their caps, seated themselves at the tables to sit in judgment. And I heard and perceived how skilfully and ingeniously, out of regard for friendship, they bent and turned their judgments into

seeming justice, and this to such an extent that they themselves did not see but that what was unjust was just, and, on the other hand, that what was just was unjust. Such persuasions concerning these things appeared in their faces, and were heard in the sound of their voices. There was then given me enlightenment from heaven, whereby I had a perception of each thing whether it was of right or not of right; and I saw how industriously they covered over what was unjust, and induced upon it the appearance of what was just; and from the laws they selected one which favored them, to which they bent the thing in question, and by skilful reasonings they put all others aside. After the decision, the sentences were carried out to their clients, friends, and partisans; and these, to return the favor, for a long way cried out, O HOW JUST! O HOW JUST! After this I conversed with angels of heaven concerning them, and told them some of the things that I had seen and heard. And the angels said: "Such judges appear to others to be gifted with the keenest vision in understanding, when yet they see nothing whatever of what is just and equitable. If you take away their friendship for any one, they sit in judgment like statues, and only say, 'I assent; I concur with'—this one or that. This is because all their judgments are prejudices, and prejudice with partiality follows the case from beginning to end; consequently they see nothing but what is for their friend; towards all that is against him they turn their eyes sideways, and look out of their corners; and if they take it up again, they involve it in reasonings, as a spider does its captives in its threads, and they consume it. Hence if they do not follow the web of their prejudice, they see nothing of right. They have been explored to ascertain whether they were able to see, and they were found to be unable. The inhabitants of your world will wonder that it is so; but tell them, that this is a truth which has been explored by the angels of heaven. Since they see nothing of what

is just, we in heaven do not consider them as men, but as monstrous images of man, in which things which pertain to friendship make the heads, things which are of injustice the breasts, things which are of confirmation the hands and feet, and things which are of justice the soles of the feet; and these things, if they do not favor their friend, they put beneath the feet and trample upon them. But you shall see what they are, viewed in themselves, for their end is near." And, behold, the ground then suddenly opened, and the tables fell one upon another, and together with the whole amphitheatre the men were swallowed up, cast into caverns, and imprisoned. And then it was said to me: "Do you wish to see them there?" And, behold, they were seen, in face as of polished steel, in body from the neck to the loins like sculptured images clothed with the skins of the leopard, their feet like serpents. And I saw the law-books which they had, lying on the tables, now turned into playing cards; and instead of sitting as judges, the employment was now given them to prepare cinnabar into paints for besmearing the faces of harlots, and thus turning them into beauties. After these things were seen, I wished to go to the two other companies, to the one where were merely reasoners, and to the other where were merely confirmers. But it was said to me, "Rest a little while; angels from the society next above them shall be given you as companions; by these, light will be given you from the Lord, and you will see wonderful things."

333. SECOND RELATION. After some time, I heard again from the lower earth the words I had heard before, O HOW LEARNED! O HOW LEARNED! And I looked around to see who were present; and behold there were angels who lived in the heaven immediately above those who were crying, O HOW LEARNED! And I spoke with them about the shouting, and they said: "Those learned ones are some who only reason as to *whether a thing is or is not*, and who rarely think *that it is so:* wherefore they are as winds

which blow and pass by; and like bark around trees that have no heart; and like shells covering almonds with no kernel; and like the rind around fruit without the pulp; for their minds are without interior judgment, and only united with the senses of the body; wherefore, if the senses themselves do not judge, they are able to conclude nothing; in a word, they are merely sensual, and by us they are called *Reasoners*. They are called reasoners because they never conclude any thing, but take up whatever they hear, and dispute whether it is so, by continually contradicting. They love nothing more than to attack truths, and thus to tear them to pieces by bringing them into dispute. These are they who believe themselves learned above all in the world." On hearing these words, I requested the angels to conduct me to them, and they conducted me to a cave, from which steps led to the lower earth; and we descended and followed the cry, O HOW LEARNED! and, behold, there were some hundreds standing in one place, treading the ground. Wondering at this, I asked, "Why do they stand so, and tread the ground with the soles of their feet!" and added, "They may thus make a hole in the ground with their feet." At this the angels smiled, and said: "There is the appearance that they stand so, because on any subject their thought is never, 'This is so,' but, 'Is it so?' and they dispute; and while the thought does not advance further, they appear only to stamp and wear one spot, and not to advance." The angels also said: "They who flock from the natural world into this, and hear that they are in another world, gather themselves into companies in many places, and ask, 'Where is heaven, and where is hell?' as also, 'Where is God?' and after they have been instructed, they still begin to reason, to dispute, and to wrangle, as to *Whether there be a God*. They do this, because there are at this day so many naturalists in the natural world, and these among themselves and with others, when the conversation is about religion,

submit this to discussion; and this proposition and the debate are seldom terminated in the affirmative of faith, that there is a God; and afterwards they consociate themselves more and more with the wicked; and this is done because no one can do any good from the love of good, except from God." I was afterward conducted to the assembly; and, behold, they appeared to me men of not unhandsome face, and in ornamented dress; and the angels said: "They appear so in their own light; but if light out of heaven flows in, the faces are changed, and also the garments." And the light of heaven flowed in; and then they appeared with dusky faces, clothed in black sackcloth; but this light being withdrawn, they seemed as before. Then I spoke with some of the assembly, and said: "I heard the shout of the throng about you, 'O HOW LEARNED!' We may therefore be permitted to converse with you on things which are of the highest learning." And they replied: "Say whatever you please, and we will satisfy you." And I asked: "Of what quality must the religion be by means of which man is saved?" And they said: "We will divide this question into several; and, until we have formed conclusions concerning these, we cannot give an answer. And the discussion shall be: 1. Whether religion is any thing. 2. Whether there is salvation or not. 3. Whether one religion effects more than another. 4. Whether there are a heaven and a hell. 5. Whether there is an eternal life after death. And there are other points besides." And I made inquiry concerning the first point, *Is religion any thing?* And they began to discuss this with arguments in abundance; and I begged that they would refer it to the assembly; they did so, and the general response was, that the proposition needed so much investigation that it could not be finished in an evening. And I asked: "Can you finish it within a year?" And one said: "It cannot be finished in a hundred years." And I said: "Meanwhile you are without

religion; and because salvation depends on that, you are without the idea of salvation, without faith in it, and without hope of it." And he replied: "Must it not first be demonstrated, whether there is religion, and what it is, and whether it is any thing? If it is, it must also be for the wise; if not, it must be only for the common people. It is known, that religion is called a bond; but for whom is it a bond? If for the common people only, it is not in itself any thing; if also for the wise, it is something." Hearing this, I said: "You are any thing but learned, because you can think only whether it is, and you keep turning this one way, and the other. Can any one be learned, unless he knows something with certainty, and advances in that as a man walks, step by step, and successively into wisdom? Otherwise, you do not touch truths, even with the tip of the finger; but you remove them more and more out of sight. Wherefore, to reason only whether a thing is, is to reason about [the fit of] a cap which is never put on, or of a shoe which is not tried on. What comes of this, but that you know not whether there is any given thing, or whether it is any thing but an idea? thus whether there is any salvation, whether there is an eternal life after death, whether one religion is better than another, whether there are a heaven and a hell. On these subjects you cannot think at all as long as you stick at the first step and tread the sand there, and do not set one foot before the other, and go forward. Take heed to yourselves, lest your minds, while they thus stand outside, where no judgment can be given [*extra judicium*], grow hard within, and become pillars of salt." Having said this I withdrew, and they in their indignation threw stones after me. They then appeared to me like graven images, in which there is no human reason. I asked the angels concerning their lot; and they said that the lowest of them are let down into the deep, and into a desert there, and are compelled to carry packs; and then, as they are

unable to bring forward any thing from reason, they prate and speak vain words; and there, in the distance, they appear like asses carrying burdens.

334. THIRD RELATION. After this one of the angels said: "Follow me to the place where they are shouting, 'O HOW WISE!'" And he said, "You will see ill-tokens of men: you will see faces and bodies which are of man, and yet they are not men." And I said: "Are they beasts, then?" He replied: "They are not beasts, but beast-men; for they are those who are wholly unable to see whether truth is truth or not; and yet they can make whatever they wish seem true; with us such are called *Confirmers*." And we followed the shouting, and came to the place; and, behold, an assembly of men, and around them a throng, and in this some of noble lineage, who when they heard them proving every thing that they themselves were saying, and favoring them with concurrence so manifest, turned round and said, "O HOW WISE!" But the angel said to me: "Let us not go to them, but let us call out one from the assembly;" and we called one out, and withdrew with him, and talked of various things, and he confirmed them one by one, even so that they appeared altogether as true. And we asked him whether he could also confirm the opposites; he said that he could as well as the former. Then he said, openly and from the heart, "What is truth? Is there any truth in the nature of things, but what man makes true? Say what you please, and I will make it true." And I said: "Make this true, that faith is the all of the church." And he did it so dexterously and skilfully that learned persons who stood around admired and applauded him. Afterwards I requested that he would make it true that charity is the all of the church; and he did so; and then that charity is nothing of the church. And he so clothed and decorated both propositions with appearances, that the by-standers looked at each other, and said: "Is he not wise?" I then said: "Do you not know that to live well is charity,

and that to believe well is faith? Does not he who lives well, also believe well? And so do you not know that faith is of charity, and charity of faith? Do you not see that this is true?" He replied: "I will make it true, and shall see." And he did so, and said, "I see it now." But presently he made the contrary true, and then he said, "I see that this is true also." At this we smiled, and said, "Are they not contraries? How can two contraries be seen to be true?" Being indignant at this, he replied: "You are wrong; they both are true, since nothing is true but what man makes true." There was one standing near, who in the world had been a legate of the highest grade. He wondered at this, and said: "I acknowledge that there is something like this in the world; but still you are insane. Make it true if you can, that darkness is light, and light darkness." And he replied, "I shall easily do this. What are light and darkness, but states of the eye? Is not light changed into shade when the eye comes from a sunny place, as also when a man fixes his eye intently on the sun? Who does not know that the state of the eye is then changed, and that therefore light appears as shade? and, on the other hand, that when the state of the eye returns, that shade appears like light? Does not an owl see the darkness of night as the light of day, and the light of day as the darkness of night, also the sun itself altogether as an opaque and dusky globe? If any one had eyes like an owl's, what would he call light, and what darkness? What then is light but a state of the eye? And if it is only a state of the eye, is not light darkness, and darkness light? Wherefore both propositions are true." But, because this confirmation confounded some, I said, "I perceive that that confirmer does not know, that there is given true light and fatuous light; and that both those lights appear as if they were lights, but still fatuous light in itself is not light; but, in respect to true light, it is darkness. An owl is in fatuous

light, for there is within its eyes the cupidity for pursuing and devouring birds; and this light makes its eyes see in time of night, just as cats do, whose eyes in cellars appear like lighted candles; it is the fatuous light within their eyes, arising from the cupidity for chasing and devouring mice, which produces that appearance. It is thus manifest, that the light of the sun is true light, and the light of desire is fatuous light." After this, the legate requested the confirmer to make this as if true: that a raven is white and not black. And he replied, "This, also, I shall easily do." And he said, "Take a needle or a razor, and open the quills and feathers of a raven; then remove the quills and feathers, and look at the raven's skin; is it not white? What is the black which is around but shade? from which we should not judge concerning the color of the raven. That black is only a shade, consult those who are skilled in the science of optics, and they will tell; or grind a black stone or glass into fine powder, and you will see that the powder is white." But the legate replied, "Does not the raven appear black to the sight?" But the confirmer answered, "Are you, who are a man, willing to think any thing from appearance? You may indeed say from the appearance that a raven is black, but you cannot think so; for example, speaking from the appearance, you may say, that the sun rises and sets; but because you are a man you cannot think so, as the sun stands unmoved and the earth goes forward. It is similar with the raven. Appearance is appearance. Say what you will, the whole raven is white; it also grows white when it grows old; this I have seen." After this, the by-standers looked at me; whereupon I said, that it is true that the quills and feathers of a raven inwardly partake of whiteness, and its skin likewise; but this is the case not only with ravens, but also with all the birds in the universe; but every man distinguishes birds by the appearance of their color; if this were not done, we might say of every bird that it is white, which is absurd and

ridiculous. The legate then asked, "Can you make it true that you are insane?" And he said, "I can, but I do not wish to do so; who is not insane?" Finally they requested him to say from the heart whether he jested, or really believed that there is nothing true but what man makes true. And he said, "I swear that I believe it." After this, that universal confirmer was sent to the angels, who explored him as to his quality; and after the exploration they said that he did not possess a grain of understanding, because all that which is above the rational was closed with him; and only what is below the rational was open; above the rational is spiritual light, and below the rational is natural light, and this light with man is such that he can confirm whatever he pleases; but if spiritual light does not flow into natural light, man does not see whether any truth is truth, and hence he does not see that any falsity is a falsity; these both are to be seen from spiritual light in natural light, and spiritual light is from the God of heaven, Who is the Lord; wherefore that universal confirmer is neither man nor beast, but a beast-man. I asked the angels concerning the lot of such, whether they can be together with the living, because the life of man is from spiritual light, and from this is his understanding. And they said, that such, when they are alone, are not able to think any thing, and thence to speak; but that they stand dumb like automatons, and, as it were, in a deep sleep; but that they awake as soon as they catch any thing with the ear. They added, "They become such who are inmostly evil; into these spiritual light cannot flow in from above, but only something spiritual through the world, whence they have the faculty of confirming." These things being said, I heard a voice from the angels who explored him, saying, "Form a universal conclusion from what has been heard." And I made this: *Ability to confirm whatever one pleases does not belong to the man of understanding; but the ability to see that a truth is truth, and that a falsity is falsity, and to confirm this.* After this I looked

at the assembly where the confirmers were standing, and the crowd around them were crying, "O HOW WISE!" And lo! a dark cloud covered them, and in the cloud owls and bats were flying. And it was said to me, "The owls and bats, flying in that cloud, are correspondences and thence appearances of their thoughts; since confirmations of falsities, even till they appear like truths, are represented in this world under the forms of birds of night, whose eyes are illuminated within by a fatuous light, from which they see objects in darkness, as in the light: such fatuous spiritual light have those who confirm falsities until they appear as truths, and afterwards are believed to be truths. All those are in posterior vision, and not in any prior sight.

335. FOURTH RELATION. Once when I awakened from sleep in the twilight of the morning, I saw before my eyes, as it were, spectres in various shapes; and afterwards, when it was morning, I saw fatuous lights in divers forms; some like sheets of paper full of writing, which, being folded together again and again, at length appeared like falling stars, which in their descent vanished in the air; and some like open books, some of which shone like little moons, and some burned like candles; among these were books which raised themselves on high and were lost in the height, and others which fell down to the earth and there crumbled into dust. From these appearances I conjectured that below those meteors stood some who were disputing about imaginary things, which they esteemed of great moment; for in the spiritual world such phenomena appear in the atmospheres, from the reasonings of those standing below. And presently the sight of my spirit was opened to me, and I observed a number of spirits, whose heads were encircled with leaves of laurel, and who were clothed in gowns adorned with flowers, which signified that they were spirits who in the natural world had been renowned from their reputation for erudition. As I was in

the spirit I came to them and mingled with the assembly. I then heard that they were disputing sharply and warmly among themselves concerning CONNATE IDEAS, whether there were any in men from birth, as in beasts. They who held the negative turned themselves away from those who held the affirmative, and at length they stood separated from each other, like the ranks of two armies ready to fight with swords. But as they had no swords, they fought with pointed words. But suddenly, a certain angelic spirit stood in their midst, and speaking with a loud voice he said: "At a short distance from you, I heard that you were engaged in hot dispute on both sides, about *connate ideas*, whether there are any in men, as in beasts; but I tell you, THAT MEN HAVE NO CONNATE IDEAS, AND THAT BEASTS HAVE NO IDEAS; wherefore, you are quarrelling about *nothing*, or, as the saying is, about goat's wool, or about new-born Time's beard [*barba hujus sæculi*]." On hearing these words, they were all very angry, and cried: "Put him out; he talks contrary to common sense." But when they tried to put him out, they saw him encircled with heavenly light, which they could not break through; for he was an angelic spirit. They, therefore, drew back, and moved a little way from him. And after that light was indrawn, he said to them: "Why are you angry? First listen, and bring together the reasons which I shall offer, and make a conclusion from them yourselves; and I foresee that they who excel in judgment will concur, and will calm the tempests which have arisen in your minds." To this they said, yet with an indignant tone: "Speak, then, and we will hear." And then, beginning to speak, he said: "You believe that beasts have connate ideas, and you have inferred it from this, that their actions appear as if from thought; and yet they have no thought at all, and ideas are predicable only of that; and it is the characteristic of thought that they who think do thus and so for the sake of this or that. Consider therefore whether the

spider, which weaves its web most curiously, thinks in its little head, 'I will stretch out the threads in this order, and will bind them together with threads that run crosswise, so that my work may not be torn asunder by the rude vibration of the air; and at the beginnings of the threads, which shall make the middle, I will prepare a seat for myself, where I shall feel whatever falls in, and run at once to the spot; so that if a fly gets in, it may be entangled, and I will quickly rush upon it and bind it fast, and it shall serve me for food.' Again; does the bee think in its little head, 'I will fly abroad; I know where there are fields in flower; and there I will gather wax from these flowers, and from those I will suck the honey; and with the wax I will build little cells close to each other in the row, in such a manner that I and my companions may freely go in and out as through streets; and afterwards we will lay up honey in them abundantly, so that there may be enough also for the coming winter, that we may not die'? besides other wonderful things in which they not only vie with, but in some cases surpass, the political and economical prudence of men (see above, n. 12). Moreover, does the hornet (*fucus major*) think in its little head, 'I and my companions will build a little house of thin paper, the walls of which we will wind in the form of a labyrinth inside, and in the inmost part we will prepare a kind of forum, into which there shall be a way of entrance, and out of it a way of egress, and contrived with such art that no living creature but those of our family shall find the way to the inmost place where we assemble'? Again; does the silk-worm, while it is a grub, think in its little head, 'Now is the time for me to prepare to spin silk, so that when it is spun I may fly abroad in the air, into which I could not rise before, may sport with my equals and provide myself a posterity'? Or do other worms so think when they creep about the walls of houses, and become nymphs, *aureliæ*, chrysalides, and finally butterflies? Does a fly have an

idea of its meeting with another fly, that it happens here and not there? It is the same with larger animals as with these smaller ones; as with birds and feathered creatures of all kinds, when they pair, build their nests, lay their eggs in them, sit on them, hatch their young, provide food for them, take care of them until they can fly, and then drive them from their nests, as if they were not their offspring; besides other things beyond number. The case is similar, also, with the beasts of the earth, with serpents, and with fishes. What one of you cannot see from what has now been said, that their spontaneous actions do not flow from any thought, of which alone the *idea* can be predicated? The error that beasts have ideas has come from no other source than the persuasion that they *think*, equally with men, and that speech alone makes the difference between them." After this the angelic spirit looked around, and as he saw them still in doubt whether beasts have *thought* or not, he continued the discourse and said: "I perceive that from the actions of brute animals, similar to those of men, there still clings to you a visionary idea of their thinking; wherefore I will tell whence their actions are. Plainly thus: Every beast, every bird, every fish, reptile, and insect, has its own natural, sensual, and corporeal love, the dwelling-places of which are their heads, and the brains therein; through these, the spiritual world flows into the senses of their body immediately, and through them determines the actions; which is the reason why the senses of their body are much more exquisite than those of men. This influx from the spiritual world is what is called instinct, and it is called instinct because it exists without intermediate thought; there are also things accessory to instinct, coming from habit. But their love, through which, from the spiritual world, comes the determination to actions, is a love only for nutrition and propagation, not for any knowledge, intelligence, and wisdom, by means of which love is successively developed with men.

"That neither has *man* any connate ideas may evidently appear from this, that he has no connate thought; and where there is no thought, there is no idea; for they belong mutually to each other. This may be concluded from new-born infants, that they can do nothing but suck and breathe. Their being able to suck is not from any thing connate, but from a continual suction in the mother's womb; and they are able to breathe because they live, for this is a universal of life. The very senses of their body are in the greatest obscurity, and from this they work their way out successively by means of objects; in like manner their powers of motion, by habitual exercise. And as they learn successively to prattle words, and to sound them at first without any idea, there arises something obscure, belonging to fancy; and as this grows clearer, something obscure belonging to imagination arises; and from this, of thought. According to the formation of this state, ideas exist, which, as before said, make one with thought; and thought, from being none, grows by instructions. Wherefore men have ideas, yet not connate, but formed; and from them flow their speech and actions." That nothing is connate with man but the faculty for knowing, understanding, and being wise, as also an inclination to love not only these things but also the neighbor and God, may be seen in a RELATION above, n. 48, and also in a RELATION further on. After this, I looked around, and saw near me Leibnitz and Wolfius, who paid close attention to the reasons advanced by the angelic spirit. Leibnitz then came forward and expressed his concurrence; but Wolfius went away, both denying and affirming, for he did not excel in interior judgment as Leibnitz did.

CHAPTER SIXTH.

CONCERNING FAITH.

336. From the wisdom of the ancients flowed forth this dogma, That the universe and the things thereof, all and each, have relation to good and truth; and thus all things of the church to love or charity and faith, since all is called good which flows from love or charity, and all is called truth which flows from faith. Now because charity and faith are two distinctly, but yet make one in a man that he may be a man of the church, that is, that the church may be in the man, it was a matter of controversy and dispute among the ancients which of the two must be first, and which therefore is by right to be called the first-born. Some of them said truth, consequently faith, and some said good, consequently charity. For they saw that immediately after his birth man learns to talk and think, and by means of speech and thought to be perfected in understanding, which is done through knowledges; and so that to learn and understand what is true [is first]; and that by these means he afterwards learns and understands what is good; consequently first what is faith and afterwards what is charity. They who so comprehended this subject supposed that the truth of faith is the first-born, and that the good of charity is born afterwards; on which account they also attributed to faith the eminence and prerogative of primogeniture. But they overwhelmed their understanding with so many arguments in favor of faith that they did not see that faith is not faith unless conjoined with charity, and that charity is not charity unless conjoined with faith, and thus that they make one; and, if not, that neither of them is any thing in the church. That they truly make one will be

demonstrated in what follows. But in this preface I shall briefly show in what manner or by what course they make one; for this is of importance, that the things which follow may be in some light. Faith, by which is also meant truth, is first in time; but charity, by which is also meant good, is first in end; and that which is first in end is actually the first, because it is the primary, thus also the first-born; while that which is first in time is not the first actually, but apparently. But that this may be comprehended, it shall be illustrated by comparisons with the building of a temple and of a house, the laying out of a garden, and the preparation of a field. *In the building of a temple*, the first thing in time is to lay the foundation, to raise the walls, to put on the roof, and afterwards to put in the altar and erect the pulpit; but in end the first thing is the worship of God therein, for the sake of which those things are done. *In the building of a house*, the first thing in time is to build its external parts, and also to furnish it with various articles which are of necessity; but the first thing in end is a suitable dwelling for oneself and for all who are to be of the household. *In the laying out of a garden*, the first thing in time is to level the ground, prepare the soil, and plant trees, and sow such things as will serve for use; but in end the first thing is the use of the fruits. *In the preparing of a field*, the first thing in time is to clear the land, to plough, to harrow, and then to sow the seed; but in end the first thing is the harvest, thus again use. From these comparisons any one may conclude what is in itself first. Does not every one who is wishing to build a temple or a house, or to lay out a garden and to cultivate a field, first intend the use, and constantly keep and revolve this in his mind, while he procures the means to carry it into effect? We therefore conclude that the truth of faith is first in time, but that the good of charity is first in end; and that this latter, because it is primary, is actually the first-born in the mind. But it is necessary to know what faith is, and what

charity is, each in its essence; and this cannot be known unless they are divided into their several articles, faith into its own, and charity into its own. Articles of faith then are these: I. *Saving Faith is in the Lord God the Saviour Jesus Christ.* II. *The sum of faith is that he who lives well and believes aright is saved by the Lord.* III. *Man acquires faith by going to the Lord, learning truths from the Word, and living according to them.* IV. *An abundance of truths, coherent as if bundled together, exalts and perfects faith.* V. *Faith without charity is not faith, and charity without faith is not charity; and neither is alive except from the Lord.* VI. *The Lord, charity, and faith make one, like life, will, and understanding in man; and if they are divided, each perishes, like a pearl reduced to powder.* VII. *The Lord is Charity and Faith in man, and man is charity and faith in the Lord.* VIII. *Charity and faith are together in good works.* IX. *There is a true faith, a spurious faith, and a hypocritical faith.* X. *There is no faith with the evil.* These are now to be explained one by one.

I. Saving Faith is in the Lord God the Saviour Jesus Christ.

337. Saving faith is in God the Saviour, because He is God and Man, and He is in the Father and the Father in Him, and thus They are one; wherefore they who go to Him, go at the same time to the Father, and thus to the one and only God, and there is no saving faith in any other. That belief or faith is to be in the *Son of God*, the Redeemer and Saviour, conceived from Jehovah and born of the Virgin Mary, named *Jesus Christ*, is evident from the commands frequently repeated by Him, and afterwards by the apostles. That faith in Him was commanded by Himself, is very manifest from these passages: Jesus said, *This is the will of the Father that sent Me, that every one who seeth the Son and* BELIEVETH IN HIM *shall have everlasting life,*

and I will raise him up at the last day (John vi. 40). *He that* BELIEVETH IN THE SON *hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him* (iii. 36). *That whosoever* BELIEVETH IN THE SON *should not perish, but have eternal life; for God so loved the world that He gave His Only-begotten Son, that whosoever* BELIEVETH IN HIM *should not perish, but have everlasting life* (iii. 15, 16). Jesus said, *I am the Resurrection and the Life; he that believeth in Me shall never die* (xi. 25, 26). *Verily, verily, I say unto you, He that* BELIEVETH IN ME *hath everlasting life. I am the bread of life* (vi. 47, 48). *I am the bread of life. He that* COMETH TO ME *shall never hunger, and he that* BELIEVETH IN ME *shall never thirst* (vi. 35). *Jesus cried saying, If any one thirst let him come unto Me and drink; he that* BELIEVETH IN ME, *as the Scripture hath said, out of his belly shall flow rivers of living water* (vii. 37, 38). They said to Jesus, *What shall we do that we might work the works of God? Jesus answered, This is the work of God, that ye* BELIEVE IN HIM *Whom the Father hath sent* (vi. 28, 29). *While ye have light* BELIEVE IN THE LIGHT *that ye may be sons of light* (xii. 36). *He that* BELIEVETH IN THE SON OF GOD, *is not judged; but he that* BELIEVETH NOT, *is judged already because he* HATH NOT BELIEVED *in the name of the Only-begotten Son of God* (iii. 18). *These things are written, that ye may* BELIEVE THAT JESUS IS THE SON OF GOD; *and that* BELIEVING, *ye may have life in His name* (xx. 31). *For if ye* BELIEVE NOT THAT I AM, *ye shall die in your sins* (viii. 24). Jesus said that when the Comforter, the Spirit of truth, is come, *He will reprove the world of sin, of righteousness, and of judgment; of sin, because they* BELIEVE NOT IN ME (xvi. 8).

338. That the faith of the apostles was no other than faith in the Lord Jesus Christ, is evident from many passages in their Epistles, of which I shall present only these: *I live, no more I, but Christ liveth in me; and what I now live in the flesh, I live in the* FAITH WHICH IS IN THE SON OF

God (Gal. ii. 20). Paul testified *to the Jews and to the Greeks, repentance toward God, and faith in our Lord Jesus Christ* (Acts xx. 21). He who brought Paul out said, *What must I do to be saved?* He said, Believe in the Lord Jesus Christ; *thus thou shalt be saved, and thy house* (xvi. 30, 31). *He that hath the Son hath life, but he that hath not the Son of God, hath not life. These things have I written to you, that* believe in the name of the Son of God, *that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God* (1 John v. 12, 13). *We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the* faith of Jesus Christ, *we even have* believed in Jesus Christ (Gal. ii. 15, 16). Since their faith was in Jesus Christ, which also is from Him, they called it the *faith of Jesus Christ*, as just above (Gal. ii. 16), and in the following passages: *The righteousness of God, by the* faith of Jesus Christ, *unto all and upon all them that believe, that He may justify him who is of the* faith of Jesus (Rom. iii. 22, 26). *Having the righteousness which is of the* faith of Christ, *the righteousness which is of God by faith* (Phil. iii. 9). *That keep the commandments of God, and the* faith of Jesus (Apoc. xiv. 12). *Through the* faith which is in Christ Jesus (2 Tim. iii. 15). In Jesus Christ [*that which availeth*] is the faith *which worketh by charity* (Gal. v. 6). From these passages it may be evident what faith was meant by Paul in the saying so common at this day in the church, *Therefore we conclude that a man is justified by faith without the deeds of the law* (Rom. iii. 28); that it was not faith in God the Father, but in His Son; still less in three Gods in order, in one from whom, in another for the sake of whom, and in a third by whom [, comes salvation]. It is believed in the church that its tripersonal faith was meant by Paul in that saying, for the reason that the church for fourteen centuries, or ever since the *Nicene Council*, has acknowledged no other faith, and thence has

known no other, thus believing it to be the only faith, and that there can be no other. Therefore wherever faith is mentioned in the Word of the New Testament, it has been believed that that faith is meant, and to it every thing there has been applied. Hence the only saving faith, which is in God the Saviour, has perished; hence, also, so many fallacies have crept into their doctrines, and so many paradoxes adverse to sound reason. For every doctrine of the church that will teach and point out the way to heaven or to the state of salvation, depends on faith; and because so many fallacies and paradoxes crept into that, as already said, it was necessary to proclaim the dogma that the understanding is to be kept under obedience to faith. Now since *faith*, in that saying of Paul's (Rom. iii. 28), does not mean faith in God the Father but in His Son, and since the *works of the law* do not there mean the works of the law of the decalogue, but the works of the Mosaic law for the Jews (as is manifest from subsequent verses there, and also from similar passages in the Epistle to the Galatians, ii. 14, 15), the foundation-stone of the faith of the present day goes, and with it falls the temple built thereon, like a house sinking into the earth and leaving only the summit of its roof above ground.

339. Men ought to believe, that is, to have faith in God the Saviour Jesus Christ, because this is faith in the visible God, in Whom is the invisible; and faith in a visible God, Who is Man and at the same time God, enters into man; for faith in its essence is spiritual, but natural in its form; therefore with man this faith becomes spiritual-natural; for every thing spiritual is received in what is natural in order to be any thing with man. The naked spiritual does indeed enter into man, but it is not received; it is like the ether, which flows in and flows out without affecting; for in order to affect, there must be perception, and so a reception, each in man's mind; and there are not these with man except in his natural. But on the other hand, merely natural faith,

or faith destitute of spiritual essence, is not faith, but persuasion only, or knowledge. Persuasion emulates faith in externals, but because in its internals there is nothing spiritual, there is therefore nothing saving. Such is faith with all who deny the Divinity of the Lord's Human; such was the Arian faith, and such also is the Socinian faith, because they both reject the Lord's Divinity. What is faith without that to which it is determined? Is it not like a look into the universe, which falls as it were into vacuity and is lost? Or it is like a bird flying above the atmosphere into the ether, where as in a vacuum it ceases to breathe. The abiding of this faith in the mind of man may be compared to the stay of the winds in the wings of Æolus, and of light in a falling star. It rises like a comet with a long tail, like it to pass by and disappear. In a word, faith in an invisible God is actually blind, because the human mind does not see its God; and the light of this faith, because it is not spiritual-natural, is a fatuous light; and this light is like the light in a glow-worm, and like the light in swamps or over sulphurous glebes in the night, and like the light in decaying wood. From this light nothing else exists than what is of fantasy, in which the apparent is believed to be reality when it is not. Faith in an invisible God shines in no other light, especially when God is thought to be a Spirit and the same is thought of spirit as of ether. What follows therefrom but that man regards God as he regards the ether? And thus he seeks Him in the universe, and when he does not find Him there, he believes the nature of the universe to be God. The naturalism reigning at this day is from this origin. Did not the Lord say that *no one hath ever heard the voice of the Father, or seen His shape?* (John v. 37;) and also that *no one hath seen God at any time,* and that *the Only-begotten Son Who is in the bosom of the Father hath revealed Him?* (i. 18.) *No one hath seen the Father but He Who is of God;* He hath seen the Father* (vi. 46).

* The Latin here reads *apud Patrem, with the Father.*

Also, *that no one cometh to the Father but by Him* (xiv. 6); and furthermore, *that the man seeth and knoweth the Father, who seeth and knoweth Him* (xiv. 7–12). But faith in the Lord God the Saviour is different; He being God and Man, may both be approached and seen in thought; faith in Him is not indeterminate, but it has its *terminus*, whence it comes and whither it goes; and when once received, it remains; as when any one has seen an emperor or a king, as often as he recollects this the image returns. The sight of that faith is as of one who sees a bright cloud, and in the midst of it an angel, who invites the man to him that he may be elevated into heaven. So does the Lord appear to them who have faith in Him; He draws near to every man as the man knows and acknowledges Him. This is done as man knows and keeps His commandments, which are, to shun evils and do goods; and at length the Lord comes into man's house, and makes His abode with him, together with the Father Who is in Him, according to these words in John: *Jesus said, He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him; and We will come unto him, and make an abode with him* (John xiv. 21, 23). These things have been written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing them.

II. The Sum of Faith is, that he who lives well and believes aright is saved by the Lord.

340. That man was created for eternal life, and that every man can inherit it provided he lives according to the means of salvation which are prescribed in the Word, is admitted by every Christian, and by every heathen, also, who has religion and sound reason. The means of salvation, however, are manifold; but they have relation, one

and all, to living well and believing aright, thus to charity and faith, for to live well is charity and to believe rightly is faith. These two general means of salvation are not only prescribed to man in the Word, but they are also commanded; and because they are commanded it follows that by means of them man can provide for himself eternal life, from the power implanted in him and given to him by God; also as far as man uses that power, and at the same time looks to God, God gives it strength to make all that which is of natural charity to be of spiritual charity, and all that which is of natural faith to be of spiritual faith; so God makes dead charity and faith to be alive, and at the same time the man also. There are two things which are to be together, that man may be said to live well and believe aright; in the church those two things are called the internal and the external man. When the internal man wills well and the external acts well, then the two make one, the external [acting] from the internal, and the internal through the external; and so man from God, and God through man. But on the other hand, if the internal man wills evil and yet the external man acts well, then none the less they both act from hell; for his willing is from hell, and his doing is hypocritical; and in all that is hypocritical, his willing which is infernal is inwardly concealed, as a snake in the grass, or a worm in a flower. The man who not only knows that there is an internal and an external man, but also knows what they are, and that they can act as one actually and can also act as one apparently, and who knows moreover that the internal man lives after death and the external is buried, possesses potentially the arcana of heaven and also of the world, in abundance. And he who conjoins these two men in himself in good, becomes happy to eternity, but he who divides them, and still more he who conjoins them in evil, becomes unhappy to eternity.

341. Under the belief that the man who lives well and

believes aright is not saved, and that God can save and condemn whom He will, freely and at pleasure, the man who perishes may justly accuse God of unmercifulness and want of clemency, and even of cruelty; yes, he may deny that God is God. He may make the further accusation that in His Word He has spoken vain things, and commanded things that are of no importance or that are trifling; and again, if the man who lives well and believes aright is not saved, he may also accuse God of violating His covenant which He made upon mount Sinai and wrote with His finger upon the two tables. That God cannot but save those who live according to His commandments and have faith in Him, is evident from the words of the Lord in John xiv. 21–24: and every one who has religion and sound reason may confirm himself in this, when he reflects that God, Who is constantly with man and gives him life and also the faculty of understanding and of loving, cannot but love him who lives well and believes aright, and by love conjoin Himself with him. Is not this inscribed by God on every man and every creature? Can a father and mother reject their children, or a bird or a beast its young? Even tigers, panthers, and serpents cannot do so. For God to do otherwise would be contrary to the order in which God is and according to which He acts; and also contrary to the order into which He created man. Now as it is impossible for God to damn any one who lives well and believes aright, so on the other hand it is impossible for God to save any one who lives wickedly and who therefore believes falsities. This latter, also, is contrary to order, and thence contrary to His omnipotence, which cannot proceed except by the way of justice; and the laws of justice are truths, which cannot be changed: for the Lord says, *It is easier for heaven and earth to pass, than for one tittle of the law to fail* (Luke xvi. 17). Any one who knows any thing of the Essence of God, and of man's free-will, can perceive this. For example: Adam

was at liberty to eat of the tree of life, and also of the tree of the knowledge of good and evil; if he had eaten of the tree or trees of life only, would it have been possible for God to expel him from the garden? I believe that it would not. But after he ate of the tree of the knowledge of good and evil, would it have been possible for God to retain him in the garden? Again I believe that it would not; and likewise that God cannot cast into hell any angel who has been received into heaven, or introduce into heaven any devil who has been judged. That He cannot from His Divine omnipotence do either, may be seen above in the section concerning the DIVINE OMNIPOTENCE (n. 49–70).

342. In the preceding lemma (from n. 336 to 339) it was shown that saving faith is faith in the Lord God the Saviour Jesus Christ. But the question arises, What is the first [element] of faith in Him? And the answer is, THE ACKNOWLEDGMENT THAT HE IS THE SON OF GOD. This was the first [element] of faith which the Lord revealed and announced when He came into the world. For unless men had first acknowledged that He was the SON OF GOD, and thus GOD FROM GOD, in vain would He Himself and the apostles afterwards have preached faith in Him. Now as the case is somewhat similar at this day, — but with those who think from the proprium [*ownhood*], that is, from the external or natural man only, saying to themselves, How can Jehovah God conceive a Son, and how can man be God? — it is necessary to confirm and establish from the Word this first [element] of faith; the following passages shall therefore be adduced: The angel said to Mary, *Thou shalt conceive in thy womb and bring forth a Son, and shalt call His name* JESUS. *He shall be great, the* SON OF THE HIGHEST. *Then said Mary unto the angel, How shall this be since I know not a man? The angel answered, The Holy Spirit shall come upon thee, and the* POWER OF THE HIGHEST *shall overshadow thee; therefore also that* HOLY THING *That is born of thee shall be called the* SON OF

GOD (Luke i. 31–35). While Jesus was baptized, *there came a voice from heaven, saying,* THIS IS MY BELOVED SON, *in Whom I am well pleased* (Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22). And again, when Jesus was transfigured, a voice also came from heaven, saying, THIS IS MY BELOVED SON, *in Whom I am well pleased; hear ye Him* (Matt. xvii. 5; Mark ix. 7; Luke ix. 35). *Jesus asked His disciples, Who do men say that I am? Peter answered,* THOU ART THE CHRIST, THE SON OF THE LIVING GOD. *And Jesus said, Blessed art thou, Simon Barjona, I say unto thee, Upon this rock I will build My church* (Matt. xvi. 13–18). The Lord said that He would build His church upon this rock, namely, upon the truth and confession that *He is the Son of God;* for *rock* signifies *truth*, and also *the Lord as to Divine Truth;* wherefore the church is not with one who does not confess this truth, that *He is the Son of God;* and therefore it was said above that this is the first [element] of faith in Jesus Christ, and is thus faith in its origin. John the Baptist *saw and bare record that This is the* SON OF GOD (John i. 34). The disciple Nathanael said to Jesus, THOU ART THE SON OF GOD, THOU ART THE KING OF ISRAEL (John i. 49). The twelve disciples said, *We have believed that* THOU ART THE CHRIST, THE SON OF THE LIVING GOD (vi. 69). He is called THE ONLY-BEGOTTEN SON OF GOD, THE ONLY-BEGOTTEN OF THE FATHER, *Who is in the bosom of the Father* (i. 14, 18; iii. 16). Jesus Himself confessed before the high priest, that He was THE SON OF GOD (Matt. xxvi. 63, 64; xxvii. 43; Mark xiv. 61, 62; Luke xxii. 70). *They that were in the ship came and worshipped Jesus, saying, Of a truth* THOU ART THE SON OF GOD (Matt. xiv. 33). The eunuch who wished to be baptized said to Philip, *I believe that* JESUS CHRIST IS THE SON OF GOD (Acts viii. 37). Paul, when he was converted, *preached Christ, that* He was the SON OF GOD (ix. 20). Jesus said, *The hour is coming when the dead shall hear the voice of* THE SON OF GOD, *and they that hear shall live*

(John v. 25). *He that believeth not is judged already, because he hath not believed in the name of* THE ONLY-BEGOTTEN SON OF GOD (iii. 18). *These are written, that ye might believe that* JESUS IS THE CHRIST, THE SON OF GOD, *and that believing ye might have life in His name* (xx. 31). *These things have I written unto you that believe in the* NAME OF THE SON OF GOD, *that ye may know that ye have eternal life; and that ye may believe in the* NAME OF THE SON OF GOD (1 John v. 13). *We know that the* SON OF GOD *is come, and hath given us an understanding that we may know Him that is true; and we are in Him that is true, in* HIS SON JESUS CHRIST. *This is the true God and eternal Life* (v. 20). *Whosoever shall confess that* JESUS IS THE SON OF GOD, *God dwelleth in him, and he in God* (iv. 15). And also in other places (as Matt. viii. 29; xxvii. 40, 43, 54; Mark i. 1; iii. 11; xv. 39; Luke viii. 28; John ix. 35; x. 36; xi. 4, 27; xix. 7; Rom. i. 4; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Heb. iv. 14; vi. 6; vii. 3; x. 29; 1 John iii. 8; v. 10; Apoc. ii. 18). There are also many passages in which He is called by Jehovah *Son*, and where He Himself calls Jehovah God His *Father;* as in this: *Whatsoever* THE FATHER *doeth, this doeth* THE SON; *as* THE FATHER *raiseth up the dead and quickeneth them, even so doth* THE SON. *As* THE FATHER *hath life in Himself, so hath He given to* THE SON *to have life in Himself; all men should honor* THE SON *even as they honor* THE FATHER (John v. 19–26). So in many other passages. And also in David: *I will declare the decree, Jehovah hath said unto Me,* THOU ART MY SON, *this day have I begotten Thee. Kiss* THE SON, *lest He be angry, and ye perish in the way, when His wrath is kindled but a little. Blessed are all they that* PUT THEIR TRUST IN HIM (Psalm ii. 7, 12). From the foregoing now comes this conclusion: That every one who wishes to be truly a Christian, and to be saved by Christ, ought to believe that *Jesus is the Son of the living God.* He who does not believe this, but only that He is the Son of Mary, im-

plants in himself various ideas concerning Him which are hurtful and destructive of that state of salvation; of which see above, n. 92, 94, 102. Of such it may be said, as of the Jews, that instead of a royal crown, they put upon His head a crown of thorns, and give Him vinegar to drink, and cry out, *If thou be the Son of God, command that these stones be made bread;* or, *If thou be the Son of God, cast thyself down* (Matt. iv. 3, 6). Such profane His church and His temple and make it a den of thieves. These are they who make the worship of Him like the worship of Mohammed, and do not distinguish between true Christianity (which is the worship of the Lord) and naturalism. They may be compared with those who are borne in a chariot or coach over thin ice, and the ice breaks under them, and they sink; and themselves, their horses, and the chariot are covered by the icy water. They may also be likened to those who make a little boat of reeds and canes, and stick it together with pitch that it may cohere, and in it launch out into the deep; but there the cohesiveness from the pitch is destroyed; and, suffocated in the waters of the sea, they are swallowed up and buried in its depths.

III. MAN ACQUIRES FAITH BY GOING TO THE LORD, LEARNING TRUTHS FROM THE WORD, AND LIVING ACCORDING TO THEM.

343. Before I proceed to demonstrate the ORIGIN OF FAITH (which is, that man must go to the Lord, learn truths from the Word, and live according to them), it is necessary first to set forth its summaries, from which may be had a general idea of faith, in the [consideration of its] several parts; for thus may be more clearly comprehended not only the things which are said in this chapter concerning Faith, but also those which are said in chapters that follow concerning Charity, Free Will, Repentance, Reformation and Regeneration, and concerning Imputation. For faith enters

into the parts of a system of theology, one and all, as blood enters into the members of the body, and vivifies them. What the present church teaches respecting faith is known in the Christian world generally, and particularly in its ecclesiastical order; for the books only on faith, and on faith alone, fill the libraries of the Doctors of the church; for almost nothing besides this is regarded as properly theological at the present day. But before what the present church teaches concerning its faith is taken up, considered, and examined (which will be done in an APPENDIX), the general things which the New Church teaches concerning its faith shall be presented. These now follow.

344. *The* ESSE *of the Faith of the New Church* is, 1. Confidence in the Lord God the Saviour Jesus Christ. 2. Trust that he who lives well and believes aright is saved by Him. *The* ESSENCE *of the Faith of the New Church* is, Truth from the Word. *The* EXISTENCE *of the Faith of the New Church* is, 1. Spiritual Sight. 2. Accordance of truths. 3. Conviction. 4. Acknowledgment inscribed on the mind. *The* STATES *of Faith, as taught in the New Church*, are, 1. Infant faith, adolescent faith, adult faith. 2. Faith in genuine truth and faith in appearances of truth. 3. Faith of the memory, faith of the reason, faith of light. 4. Natural faith, spiritual faith, heavenly [*celestial*] faith. 5. Living faith and miraculous faith. 6. Free faith and forced faith. *The* FORM *itself of the Faith of the New Church, in a universal and in a particular view*, may be seen above (n. 2 and 3).

345. Since things pertaining to spiritual faith have been presented in a summary, so also shall be presented those of merely natural faith, which in itself is a persuasion counterfeiting faith, and a persuasion of falsity, and is called heretical faith. Its denominations are these: 1. Spurious faith, in which falsities are commingled with truths. 2. Meretricious faith from truths falsified, and adulterous faith from goods adulterated. 3. Closed or blind faith, which is faith in mystical things, which are believed

although it is not known whether they are truths or falsities, or whether they are above reason or contrary to it. 4. Wandering faith, which is a faith in more Gods than one. 5. Purblind faith, which is a faith in any other than the true God, and with Christians in any but the Lord God the Saviour. 6. Hypocritical or Pharisaic faith, which is a faith of the mouth and not of the heart. 7. Visionary and preposterous faith, which is the appearance of falsity as truth from ingenious confirmation.

346. It was stated above, that faith as to its Existence with man is *spiritual sight*. Now as spiritual sight which is that of the understanding and thus of the mind, and natural sight which is the sight of the eye and thus of the body, mutually correspond, therefore every state of faith may be compared with some state of the eye and its sight; a state of the faith of truth with every normal state of eyesight, and a state of the faith of falsity with every perverted state of eyesight. But we will compare the correspondences of these two kinds of sight, mental and bodily, as to their perverted states. *Spurious faith*, in which falsities are commingled with truths, may be compared to the disease of the eye, and consequently of the sight, called *white speck on the cornea*, which causes dimness of sight. *Meretricious faith*, which is from falsified truths, and *Adulterous faith*, which is from adulterated goods, may be compared to the disease of the eye, and consequently of the sight, called *glaucoma*,* which is a drying up and hardening of the crystalline humor. *Closed* or *blind faith*, which is in mystical things, that are believed although it is not known whether they are true or false, or whether they are above reason or contrary to it, may be compared to the disease of the eye called *gutta serena* and *amaurosis*, which is a loss of sight while the eye still looks as if it saw perfectly, and which arises from an obstruction of the optic nerve. *Wandering faith*, which is a faith in more Gods than one, may be compared

* This term is now applied to a different condition.

to the disease of the eye called *cataract*, which is a loss of sight arising from stoppage between the sclerotic coat and the uvea. *Purblind faith*, which is a faith in any other than the true God, and with Christians in any but the Lord God the Saviour, may be compared to the fault in the eye which is called *strabismus*. *Hypocritical* or *Pharisaic faith*, which is a faith of the mouth and not of the heart, may be compared with *atrophy* of the eye, and consequent loss of sight. *Visionary* and *preposterous faith*, which is the appearance of falsity as truth from ingenious confirmation, may be compared to the disease of the eye called *nyctalopia*, which is seeing in darkness from fatuous light.

347. But as regards the FORMATION OF FAITH: Faith is formed by man's going to the Lord, learning truths from the Word, and living according to them. First: *Faith is formed by man's going to the Lord*, because faith which is faith, thus which is the faith that belongs to salvation, is from the Lord and in the Lord. That it is from the Lord is evident from His words to the disciples, *Abide in Me, and I in you, for without Me ye can do nothing* (John xv. 4, 5). That faith is in the Lord is manifest from the passages presented in abundance above (n. 337, 338), to the effect that *men ought to believe in the Son*. Now since faith is from the Lord and in the Lord, it may be said that the Lord is Faith itself; for its life and essence are in Him, and thus from Him. Second: *Faith is formed by man's learning truths from the Word*, because faith in its essence is truth; for all things that enter into faith are truths; wherefore faith is nothing but a complex of truths shining in the mind of man; for truths teach not only that man ought to believe, but also in Whom he ought to believe, and what he ought to believe. Truths are to be taken from the Word, because all truths which conduce to salvation are there, and there is efficacy in them because they have been given by the Lord, and are therefore inscribed on the whole angelic heaven; wherefore when man learns truths from the Word, he comes

into communion and consociation with the angels more than he knows. Faith without truths is like seed destitute of inner substance, which when ground yields nothing but bran; while faith from truths is like good grain, which when ground yields flour. In a word, the essentials of faith are truths; and if they are not in it and do not compose it, faith is only like the shrill sound of a whistle; but when they are in it and compose it, faith is as the voice of glad tidings. Third: *Faith is formed by man's living according to truths*, because spiritual life is a life according to truths, and truths do not actually live until they are in deeds. Truths abstracted from deeds are of the thought only, which, if they do not become of the will also, are only in the entrance to the man, and so are not inwardly in him; for the will is the man himself, and the thought is so far the man, in quantity and quality, as it adjoins to itself the will. He who learns truths and does not do them, is like one who scatters seed about in a field and does not harrow it in; and so the seeds become swollen by the rains and are spoiled; but he who learns truths and does them, is like one who sows his seed and covers it; and so the rain causes the seeds to grow, even to the harvest, to be of use for food. The Lord says, *If ye know these things, happy are ye if ye do them* (John xiii. 17); and again, *He that received seed into the good ground is he that heareth the Word, and attendeth, who also beareth fruit and bringeth forth* (Matt. xiii. 23); again, *Whosoever heareth My words and doeth them, I will liken him unto a prudent man who built his house upon a rock. And every one who heareth My words but doeth them not shall be likened unto a foolish man who built his house upon the sand* (Matt. vii. 24, 26). All the Lord's words are truths.

348. From the things said above it is manifest that there are three things by which faith is formed with man; first, *by going to the Lord;* second, *by learning truths from the Word;* and third, *by living according to them.* Now as

these are three things, and as one is not the same as another, it follows that they can be separated; for one can go to the Lord and not know any but historical truths concerning God and concerning the Lord; and one can also know truths from the Word in abundance, and yet not live according to them. But with the man in whom those three things are separated, that is, in whom there is one without another, there is not the faith of salvation; but this faith arises when the three are conjoined, and the faith is such as the conjunction is. Where these three things are separated, faith is like a sterile seed, which when dropped in the earth moulders into dust; but where the three are conjoined, faith is like a seed in the ground, which grows up into a tree, the fruit of which is according to the conjunction. Where those three things are separated, faith is like an egg which contains nothing prolific; but, where they are conjoined, the faith is like an egg which produces a beautiful bird. Faith, with those in whom the three things are separated, may be likened to the eye of a fish or a crab when boiled; but faith with those in whom the three are conjoined may be likened to an eye translucent from the crystalline humor even to and through the uvea of the iris. Faith separated is like a picture drawn in dark colors on a black stone; but faith conjoined is like a picture drawn in beautiful colors on a transparent crystal. The light of faith separated may be compared to that of a firebrand in the hand of a traveller in the night; while the light of faith conjoined may be compared to that of a torch, which when waved about shows plainly each step of the way. Faith without truths is like a vine bearing wild grapes; but faith from truths is like a vine bearing clusters full of noble wine. Faith in the Lord when destitute of truths may be compared to a new star appearing in the expanse of heaven, which in time grows dim; but faith in the Lord, together with truths, may be compared to a fixed star which remains constant. Truth is the essence of faith; wherefore, such as the truth

is, such is the faith, which without truths is wandering, but with them is fixed; moreover, the faith of truths shines in heaven like a star.

IV. AN ABUNDANCE OF TRUTHS, COHERENT AS IF BUNDLED TOGETHER, EXALTS AND PERFECTS FAITH.

349. From the conception of faith which exists at this day, it cannot be recognized that faith in its compass is a complex of truths; and still less that man can contribute any thing toward procuring faith for himself, when yet faith in its essence is truth, for it is truth in its light; also that as truth can be procured, so too can faith. Who cannot go to the Lord if he will? Who cannot collect truths from the Word if he will? And every truth in the Word and from the Word gives light, and truth in light is faith. The Lord Who is Light itself flows in with every man; and in him in whom there are truths from the Word, He causes them to shine, and so to become of faith; and this is what the Lord says in John, *that they should abide in the Lord, and His words in them* (xv. 7). The Lord's words are truths. But that it may be rightly comprehended that an abundance of truths, coherent as if bundled together, exalts and perfects faith, the comment is to be divided under the following heads: 1. *The truths of faith may be multiplied to infinity.* 2. *Their disposition is into series, thus as it were into fascicles.* 3. *Faith is perfected according to their abundance and coherence.* 4. *Truths, however numerous they are, and however diverse they appear, make one from the Lord, Who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, Light itself, the Truth, and Life eternal.*

350. (1.) *The Truths of Faith may be multiplied to Infinity.* This may be evident from the wisdom of the angels of heaven, if we consider that it increases to eternity. The angels also say that there is no end to wisdom; and more,

wisdom is from no other source than Divine truths, analytically distributed into forms, by means of the light flowing in from the Lord. The human intelligence which is truly intelligence is also from no other source. Divine truth may be multiplied to infinity because the Lord is Divine Truth itself or Truth in its infinity, and He draws all to Himself; but angels and men, being finite, can follow the current of the attraction only according to their measure, the effort of the attraction still continuing to infinity. The Word of the Lord is a great deep of truths, from which is all angelic wisdom; although to a man who knows nothing of its spiritual and heavenly [*celestial*] sense, it appears no more than the water in a pitcher. The multiplication of the truths of faith to infinity may be compared to the seed of men, from one of whom may be propagated families to ages of ages. The prolification of the truths of faith may also be compared to the prolification of the seeds in a field or a garden, which may be propagated to myriads of myriads, and perpetually. *Seed* in the Word means nothing but truth; a *field* means doctrine; and a *garden*, wisdom. The human mind is like soil, in which spiritual and natural truths are implanted as seeds, and they may be multiplied without end. Man derives this from the infinity of God, Who with His light and His heat, and with the faculty of generating, is in man perpetually.

351. (2.) *The disposition of the Truths of Faith is into Series, thus as it were into Fascicles.* That this is so, is as yet unknown; and it is unknown because the spiritual truths of which the whole Word is composed, owing to the mystical and enigmatical faith which makes every point of the theology of the day, could not appear; and therefore, like storehouses, they have sunk into the earth. That it may be known what is meant by series and fascicles, it shall be explained. The first chapter of this book, which treats of God the Creator, is distinguished into a series of sections; the first of these is concerning the Unity of God;

the second, concerning the Esse of God, or Jehovah; the third, concerning God's Infinity; the fourth, concerning the Essence of God, which is Divine Love and Wisdom; the fifth, concerning God's Omnipotence; and the sixth, concerning Creation. The arrangement of each section into its articles makes a series, binding what is therein as into bundles. These series, in general and in particular, thus conjointly and severally, contain truths, which according to their abundance and coherence exalt and perfect faith. He who does not know that the human mind is organized, or that it is a spiritual organism terminating in a natural organism, in which and according to which the mind produces its ideas or thinks, cannot but suppose that perceptions, thoughts, and ideas are nothing but radiations and variations of light flowing into the head, and exhibiting the forms which man sees and acknowledges as reasons. But this is foolishness; for every one knows that the head is full of brains, that the brains are organized, that the mind dwells in them, and that its ideas are fixed therein and remain as they have been accepted and confirmed. The question then is, What is the nature of that organization? The answer is, It is the arrangement of all things in series, as it were in fascicles, and the truths which are of faith are so disposed in the human mind. That it is so may be illustrated by what now follows: The brain consists of two substances, one of which is glandular, and is called the cortical and cineritious substance, and the other is fibrillous, and is called the medullary substance. The first, or the glandular substance, is disposed into clusters like grapes on a vine; those clusterings are its series. The other substance, which is called medullary, consists of perpetual bundlings of fibrils issuing from the glandules of the former substance; these bundlings are its series. All the nerves which proceed therefrom, and pass down into the body to perform various functions, are only bundles and fascicles of fibres; and so are all the muscles, and in general all the

viscera and organs of the body. All these are such because they correspond to the series into which the mental organism is disposed. Moreover, there is not any thing in universal nature that is not fasciculated into series; every tree, every bush, shrub, and plant, yes, every ear of corn and blade of grass, in whole and in part, is so. The universal cause is, that Divine truths have such a conformation; for we read that all things were created by the Word, that is, by Divine Truth, and that the world also was made by it (John i. 1, and subsequent verses). From all this it may be seen, that unless there were such an arrangement of substances in the human mind, man would have no power of rational analysis, which every one has according to the arrangement, thus according to the abundance of truths coherent as it were in the general bundle; and the arrangement is according to the use of reason from freedom.

352. (3.) *That faith is perfected according to the Abundance and Coherence of Truths*, follows from the things said above, and becomes manifest to every one who collects reasons, and observes what multiplied series effect when they cohere as one; for then one thing strengthens and confirms another, and they make a form together, and, when this is put into action, they exhibit one act. Now as faith in its essence is truth, it follows that, according to the abundance and coherence of truths, it becomes more and more perfectly spiritual, therefore less and less sensual-natural; for it is exalted to a higher region of the mind, from which it sees below it troops of confirmations of itself in the nature of the world. True faith, by an abundance of truths coherent as it were in a bundle, also becomes more lustrous, more perceptible, more evident, and clearer; it also becomes more capable of conjunction with the goods of charity, and consequently of being alienated from evils; and successively more removed from the allurements of the eye and the lusts of the flesh, therefore happier in itself. Especially does it become more powerful against evils and

falsities, and consequently more and more living and saving.

353. It was said above, that all truth in heaven shines, and thence that truth shining is faith in essence; wherefore the beauty and comeliness of faith, coming from that enlightenment, when its truths are multiplied, may be compared to various forms, objects, and pictures, produced from different colors harmoniously combined; and so to the precious stones of many colors in the breastplate of Aaron, which together were called the Urim and Thummim; likewise to the precious stones of which the foundations of the wall of the New Jerusalem are to be built (concerning which see Apoc. xxi.). It may also be compared with the precious stones of many colors in the crown of a king. Precious stones also signify truths of faith. Comparison may be made, also, with the beauty of the rainbow, and with the beauty of a flowery field, and also of a garden blossoming in the early spring. The light and glory of faith, from an abundance of truths fitly entering into it, may be compared to the illumination of temples by numerous candelabra, of houses by chandeliers, and of streets by lamps. The exaltation of faith by an abundance of truths, may be illustrated by comparison with the uplifting of sound and likewise with the melody of many musical instruments played in concert; and also with the increase of fragrance from a collection of sweet-smelling flowers; and so on. The power of faith formed of many truths, against evils and falsities, may be compared with the firmness of a temple, in consequence of the stones' being well laid, with columns built into its wall, and under its fretted ceiling; it may also be compared with a battalion drawn up in square, where the soldiers stand side by side, and so form and act as one force; it may also be compared with the muscles woven about the whole body, which, although numerous and situated in different places, still in actions make one power; and so on.

354. (4.) *The Truths of Faith, however numerous they are, and however diverse they appear, make one from the Lord, Who is the Word, the God of Heaven and Earth, the God of all Flesh, the God of the Vineyard or Church, the God of Faith, Light itself, the Truth, and Life eternal.* The truths of faith are various, and to man they appear diverse. For example: some are concerning God the Creator, some concerning the Lord the Redeemer, some concerning the Holy Spirit and the Divine Operation, some concerning Faith and Charity, and others concerning Free Will, Repentance, Reformation and Regeneration, Imputation, and so on. Still they make one in the Lord, and with man from the Lord, like many branches in one vine (John xv. 1, and the subsequent verses). For the Lord joins scattered and divided truths together, as into one form, in which they present one aspect and exhibit one action. This may be illustrated by comparison with the members, viscera, and organs in one body; although these are various and in man's sight diverse, nevertheless a man who is their general form feels them only as one; and when he is acting from them all, he acts as if from one. So it is with heaven, which, although distinguished into innumerable societies, still appears before the Lord as one; that it appears as one Man, was shown above. This is as with a kingdom, which, although divided into several departments and also into provinces and cities, still makes one under a king who has justice and judgment. It is *from the Lord* that it is similar with the truths of faith (from which the church is the church), because the Lord is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, Light itself, the Truth, and Life eternal. That the Lord is the Word, and therefore all the truth of heaven and the church, is evident in John: *The Word was with God, and the Word was God; and the Word became Flesh* (i. 1, 14). That the Lord is the God of heaven and earth, is evident in Matthew: Jesus said, *All power is given unto*

Me in heaven and in earth (xxviii. 18). That the Lord is the God of all flesh, in John: *The Father hath given to the Son power over all flesh* (xvii. 2). That the Lord is the God of the vineyard or church, in Isaiah: *My Well-beloved had a vineyard* (v. 1); and in John: *I am the Vine, ye are the branches* (xv. 5). That the Lord is the God of faith, in Paul: *Having the righteousness which is of the faith of Christ, of the God of faith* (Philip. iii. 9). That the Lord is Light itself, in John: *That was the true Light, Which lighteth every man that cometh into the world* (i. 9); and in another place, Jesus said, *I am come a Light into the world, that whosoever believeth in Me should not abide in darkness* (xii. 46). That the Lord is the Truth itself, in John: Jesus said, *I am the Way, the Truth, and the Life* (xiv. 6). That the Lord is Life eternal, in the first Epistle of John: *We know that the Son of God is come into the world, that we may know the Truth, and we are in the Truth in Jesus Christ; this is the true God and eternal Life* (v. 20, 21). To this must be added, that man, owing to his worldly occupations, can procure for himself only a few truths of faith; but still, if he goes to the Lord and worships Him alone, he comes into the power of recognizing all truths; wherefore every true worshipper of the Lord, as soon as he hears any truth of faith with which he was not before acquainted, sees, acknowledges, and receives it instantly. This is because the Lord is in him, and he in the Lord; consequently the light of truth is in him, and he in the light of truth; for, as said above, the Lord is Light itself and Truth itself. This may be confirmed by the following experience. A spirit was seen by me, who in the company of some others appeared simple, because he acknowledged the Lord alone as the God of heaven and earth, and confirmed this his faith by some truths from the Word. He was taken up into heaven, among the wiser angels; and it was told me that there he was as wise as they; yes that he spoke truths in abundance, of which he had before known nothing, and altogether as from himself.

Similar will be the state of those who are to come into the Lord's New Church. It is the same state that is described in Jeremiah: *This shall be the covenant that I will make with the house of Israel, after these days; I will put my law in the midst of them, and write it in their hearts; and they shall teach no more every man his fellow, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them* (xxxi. 33, 34). That state will also be such as is described in Isaiah: *There shall come forth a Rod out of the stem of Jesse; truth shall be the girdle of His thighs. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. In that day the nations shall seek the Root of Jesse, and His rest shall be glory* (xi. 1, 5, 6, 8, 10).

V. Faith without Charity is not Faith, and Charity without Faith is not Charity; and neither lives except from the Lord.

355. That the church of this day would separate faith from charity, by saying that faith alone justifies and saves without the works of the law, and so that charity cannot be conjoined with faith, since faith is from God and charity from man so far as it is actual in works, never entered the mind of any of the apostles, as is very manifest from their Epistles. But this separation and division were introduced into the Christian Church when they divided the one God into three persons and ascribed equal divinity to each. But that there is no faith without charity, and no charity without faith, and that neither has life except from the Lord, will be illustrated in the following lemma; here, to prepare the way, it shall be demonstrated, 1. *That man can acquire faith for himself.* 2. *That he can acquire charity*

also. 3. *And likewise the life of both.* 4. *But yet that nothing of faith, nothing of charity, and nothing of the life of either, is from man, but from the Lord alone.*

356. (1.) *Man can acquire Faith for himself.* This was shown in the third lemma above (n. 343–348); and it was shown in this way: That faith in its essence is truth, and truths from the Word can be acquired by any one; and that so far as any one acquires them for himself and loves them, so far he initiates in himself faith. To which shall be added, that if man were not able to procure faith for himself, all that is commanded in the Word concerning faith would be useless; for we read there *that it is the will of the Father that men should believe in the Son; and that whosoever believeth in Him hath eternal life, and that he who believeth not shall not see life.* We read also *that Jesus would send the Comforter who would convince the world of sin, because it believed not in Him:* besides many other passages which were adduced above (n. 337, 338). Moreover, that all the apostles preached faith, and this in the Lord God the Saviour Jesus Christ. What meaning would there be in all this if man were to stand with his hands hanging down, like a sculptured statue with movable joints, and wait for influx? the joints meanwhile being intrinsically excited to something that is not of faith, except that they are able to apply themselves to the reception of the influx. For modern orthodoxy in the part of the Christian world that is separate from the Roman Catholics, teaches thus: That man is utterly corrupt and dead to good, so that since the fall there does not remain or abide in man's nature, before regeneration, even a spark of spiritual strength by which he is capable of becoming prepared for the grace of God or of apprehending it when offered, or of retaining it, from and by himself; nor can he from himself, in things spiritual, understand, believe, embrace, think, will, begin, carry out, act, operate, co-operate, or apply or accommodate himself to grace, or do any thing towards conversion, wholly,

or by halves, or in the smallest measure. And that, in spiritual things which respect the safety of the soul, he is like the statue of salt, Lot's wife, and like a stock or a stone without life, which has no use of eyes, mouth, or any of the senses. That still he has the power of moving from place to place, or can direct his external members, go to public meetings, and hear the Word and the Gospel. This is in the book of the church of the Evangelical, called "Formula Concordiæ," in the Leipsic edition of 1756, pages 656, 658, 661, 662, 663, 671, 672, 673; to which book, and thus to which faith, the priests when they are inaugurated, make oath. The faith of the Reformed is similar. But who that has reason and religion would not hiss at those things as absurd and ridiculous? Would he not say to himself, "If this were so, what would the Word amount to, or religion, or the priesthood, or preaching, but mere emptiness, or sound about nothing?" Tell some pagan who has any judgment and whom you wish to convert, that he is such with regard to conversion and faith, and would he not look upon Christianity as one looks on an empty vessel? For take from man all power of believing as of himself, and then what else is he? But this will be exhibited in clearer light in the chapter concerning FREE WILL.

357. (2.) *Man can acquire Charity for himself.* The case here is similar to that of faith; for what does the Word teach but faith and charity because these are the two essentials of salvation? For we read, *Thou shalt love the Lord, with all thy heart, and with all thy soul; and thy neighbor as thyself* (Matt. xxii. 34–39). And Jesus said, *A new commandment I give unto you, That ye love one another; by this shall ye be known that ye are My disciples, that ye love one another* (John xiii. 34, 35; see also xv. 9; xvi. 27). Also, that men ought to bear fruit like a good tree; and that he who does good shall be rewarded at the resurrection; besides other similar things. For what would

all this be if man could not of himself exercise charity, and in some measure procure it for himself? Can he not give alms, help the needy, and do good in his house and in his employment? Can he not live according to the commandments of the decalogue? Has he not a soul from which he can do these things, and a rational mind from which he can lead himself to act for this or that end? Can he not think that he ought to do them because they are commanded in the Word, and thus by God? This power is wanting to no man; and it is not wanting, because the Lord gives it to every one; and He gives it as something that is man's own; for who while doing charity knows otherwise than that he is doing it from himself?

358. (3.) *Man can also acquire for himself the Life of Faith and Charity.* This again is similar; for man acquires this life for himself when he goes to the Lord Who is Life itself; and access to Him is not foreclosed to any man, for the Lord continually invites every one to come to Him; for He said, *He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst; and him that cometh to Me, I will in no wise cast out* (John vi. 35, 37). *Jesus stood and cried, If any man thirst, let him come unto Me and drink* (vii. 37). And in another place: *The kingdom of heaven is like one who made a wedding for his son, and sent forth his servants to call them that were bidden.* And at last he said, *Go ye into the highways, and as many as ye shall find, call to the wedding* (Matt. xxii. 2–9). Who does not know that the invitation or call is universal, and also the grace of reception? Man obtains life by going to the Lord, because the Lord is Life itself; not only the Life of faith, but also the Life of charity. That the Lord is that Life, and that man has it from the Lord, is evident from these passages: *In the beginning was the Word; in Him was* LIFE, *and the* LIFE *was the light of men* (John i. 1, 4). *As the Father raiseth up the dead and quickeneth them, even so* THE SON QUICKENETH *whom He will* (v. 21)

As the Father hath life in Himself, so hath He given to the Son to have LIFE IN HIMSELF (v. 26). *The Bread of God is He that cometh down from heaven, and* GIVETH LIFE *unto the world* (vi. 33). *The words that I speak unto you, they are spirit and they are* LIFE (vi. 63). Jesus said, *He that followeth Me, shall have the* LIGHT OF LIFE (viii. 12). *I am come that* THEY MAY HAVE LIFE, *and may have abundance* (x. 10). *He who believeth in Me, though he be dead yet* SHALL HE LIVE (xi. 25). *I am the Way, the Truth, and* THE LIFE (xiv. 6). *Because I live,* YE SHALL LIVE *also* (xiv. 9). *These things are written that* YE MAY HAVE LIFE *in His name* (xx. 31). *He is* ETERNAL LIFE (1 John v. 20). By the life in faith and charity, is meant spiritual life which is given by the Lord to man in his natural life.

359. (4.) *Yet nothing of Faith, and nothing of Charity, and nothing of the Life of either, is from Man, but from the Lord alone.* For we read that *A man can receive nothing except it be given him from heaven* (John iii. 27). And Jesus said, *He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (xv. 5). But this is to be understood thus: that man of himself can procure for himself none but natural faith, which is persuasion that a thing is so because some man of authority has said so; nor can he procure any but natural charity, which is a working for favor, for the sake of some remuneration; in which faith and charity there is man's proprium [*ownhood*], and not yet life from the Lord. Still, man by both of these prepares himself to be a receptacle of the Lord; and as he prepares himself, so the Lord enters, and causes his natural faith to become spiritual, also his charity, and so makes both to be alive; and this is done when man goes to the Lord as the God of heaven and earth. Because man was created an image of God, he was created an abode of God. Wherefore the Lord says, *He that hath My commandments and keepeth them, he it is that loveth Me; and I will love him, and will come to him, and*

make an abode with him (John xiv. 21, 23). And again: *Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me* (Apoc. iii. 20). Hence follows the conclusion, that as man prepares himself naturally to receive the Lord, so the Lord enters and makes all things with him inwardly spiritual, and thus alive. But, on the other hand, as far as man does not prepare himself, he removes the Lord from him, and does all things from himself; and what man does from himself has nothing of life in it. But these things cannot yet be set forth to be seen in any light, before CHARITY and FREE WILL have been treated of; and they will be seen later, in the chapter concerning REFORMATION AND REGENERATION.

360. It was stated above that faith in its beginning with man is natural, and that as man draws near to the Lord it becomes spiritual; so also with charity. But no one has yet been acquainted with the distinction that there is between natural faith and charity and spiritual. This great arcanum must therefore be disclosed. There are two worlds, the natural and the spiritual; and in each world there is a sun, and from each sun proceed light and heat: but the heat and light from the Sun of the spiritual world have life in them; their life is from the Lord, Who is in the midst of that Sun; but the heat and light from the sun of the natural world have nothing of life in them, but they serve the other heat and light as receptacles for the conveyance of them to man, as instrumental causes always serve their principals. It must be known, therefore, that the heat and light from the Sun of the spiritual world are those from which all spiritual things are; these also are themselves spiritual, because spirit and life are in them; while the heat and light from the sun of the natural world are those from which are all natural things, which viewed in themselves are without spirit and life. Now because faith is of light and charity is of heat, it is manifest that as far as man is in the light

and heat which proceed from the Sun of the spiritual world, he is in spiritual faith and charity; while as far as he is in the light and heat which proceed from the sun of the natural world, he is in natural faith and charity. Evidently, therefore, as spiritual light is inwardly in natural light as in its receptacle or its casket, and as spiritual heat in like manner is inwardly in natural heat, so also is spiritual faith inwardly in natural faith, and spiritual charity in like manner inwardly in natural charity; and this is effected in the degree in which man advances from the natural world into the spiritual world; and he does this as he believes in the Lord, Who is Light itself, the Way, the Truth, and the Life, as He Himself teaches. This being so, it is manifest that when man is in spiritual faith he is also in natural faith; for as was said, spiritual faith is inwardly in natural faith. Because faith is of light, it follows that by this insertion man's natural becomes as it were transparent, and, according to the quality of its conjunction with charity, beautifully colored. This is because charity has a ruddy glow, and faith is shining white from the splendor of the light therefrom. The contrary happens if the spiritual is not inwardly in the natural, but the natural is inwardly in the spiritual; this is the case with men who reject faith and charity. With these, the internal of their mind, in which they are when left to their own thoughts, is infernal; moreover they think from hell, although they do not know it; but the external of their mind, from which they speak with their associates in the world, is as it were spiritual, but it is filled with such unclean things as are in hell; they are therefore in hell, for, compared with the former class, they are in an inverted state.

361. When, therefore, it is known that the spiritual is inwardly in the natural with those who are in faith in the Lord and at the same time in charity towards the neighbor, and that therefore the natural with them is transparent, it follows that so far as this is the case man is wise in spirit-

ual things and consequently in natural things also; for whenever he thinks or reads or hears any thing, inwardly in himself he sees whether it is a truth or not. He perceives this from the Lord, from Whom spiritual light and heat flow into the higher sphere of his understanding. As far as faith and charity with man are made spiritual, he is withdrawn from proprium, and looks not to himself, to reward and recompense, but only to the enjoyment of perceiving the truths of faith, and of doing the goods of love; and as far as this spirituality is increased, that enjoyment becomes blessedness. From this is his salvation, which is called eternal life. This state of man may be compared with the most beautiful and charming things in the world, and it also is compared with them in the Word; as with fruitful trees and the gardens in which they are, with flowery fields, with precious stones, with delicacies, and with nuptials and their festivities and rejoicings. But when the reverse is the case, that is, when the natural is inwardly in the spiritual, and thence the man in his internals is a devil and in his externals like an angel, he may then be compared to a dead person in a coffin made of costly wood and gilded; he may also be compared to a skeleton in full dress like a man, and borne about in a magnificent chariot; and also to a corpse in a sepulchre built like the temple of Diana; yes, his internal may be imaged forth by a nest of serpents in a cavern, and his external by butterflies whose wings are tinted with colors of every kind, but which nevertheless stick their filthy eggs to the leaves of useful trees, from which their fruit is consumed; yes, the internal of such may be compared with a hawk, and their external with a dove, and the faith and charity in it with the dove endeavoring to escape while the hawk flies over it, which tires it out at last and then darts upon and devours it.

VI. The Lord, Charity, and Faith, make one, like Life, Will, and Understanding in Man; and if they are divided, each perishes, like a Pearl reduced to Powder.

362. There shall first be stated some things which have been heretofore unknown in the learned world, and so in the ecclesiastical order; as much so as things buried in the ground; when yet they are treasures of wisdom; and unless they are dug up and given to the public, in vain does man toil to come into any just cognition concerning God, concerning faith, concerning charity, and concerning the state of his life, how he should regulate and prepare it for the state of eternal life. These are things that have been unknown:—that man is a mere organ of life: that life with all belonging to it flows in from the God of heaven Who is the Lord: that there are two faculties of life in man, called the will and the understanding; and that the will is the receptacle of charity, and the understanding the receptacle of faith: that all the things which man wills, and all the things which he understands flow in from without; the goods which are of love and charity, and the truths which are of wisdom and faith, from the Lord; but all that is contrary to them, from hell: that it has been provided by the Lord that man should feel in himself as his those things which flow in from without, and should therefore produce them of himself as his own, although nothing of them is his: that nevertheless those things are imputed to him as his, on account of the freedom of choice in which are his willing and his thinking, and on account of the cognitions of good and truth given him, from which he can freely choose whatever conduces to his temporal and his eternal life. A man who looks askance at the things which have been advanced, or from the corners of the eyes, may draw from them many insane conclusions; but a man who looks at them directly, or with the full pupil, may draw from them many conclusions which

are of wisdom; and that this may be done and not the other, it was necessary first to put forth decisions and dogmas concerning God and the Divine Trinity, and afterward to establish decisions and dogmas concerning Faith and Charity, Free Will, and Reformation and Regeneration, as also Imputation; and likewise concerning Repentance, Baptism, and the Holy Supper, as means.

363. But that this article of faith (which is, that the Lord, charity, and faith make one, like life, will, and understanding in man, and that if they are divided each perishes like a pearl reduced to powder) may be seen as a truth and acknowledged, it is expedient to consider it in this order: 1. *The Lord, with all His Divine Love, with all His Divine Wisdom, thus with all His Divine Life, flows in with every man.* 2. *Therefore with all the essence of faith and charity.* 3. *But they are received by man according to his form.* 4. *But the man who divides the Lord, charity, and faith, is not a form receiving but a form destroying them.*

364. (1.) *The Lord, with all His Divine Love, with all His Divine Wisdom, thus with all His Divine Life, flows in with every Man.* In the book of Creation we read, *that man was created an image of God; and that God breathed into his nostrils the breath of lives* (Gen. i. 27; ii. 7); which describes man as being an organ of life, and not Life. For God could not create another like Himself; if He could have done so, there would be as many gods as there are men. Neither could He create life (just as light cannot be created); but He could create man a form of life, as He created the eye a form of light. Neither could God, nor can He, divide His essence; for this is one and indivisible. Since, therefore, God alone is Life, it follows indubitably that from His Life He vivifies every man; and that man without that vivification would be as to his flesh a mere sponge, and as to his bones a mere skeleton, having no more life in him than a clock which is set in motion by a pendulum together with a weight or a spring. This being

so, it follows also that God flows in with every man with all His Divine Life, that is, with all His Divine Love and His Divine Wisdom; these two constitute His Divine Life, as may be seen above (n. 39, 40); for the Divine cannot be divided. But how God flows in with all His Divine Life may be perceived by an idea somewhat like that by which the sun of the world with all its essence which is heat and light is perceived to flow into every tree and flower, and into every stone common as well as precious, every object taking its portion from this common influx, the sun not dividing its light and its heat and dispensing a part to this object and a part to that. It is similar with the Sun of heaven, from which the Divine love proceeds as heat and the Divine wisdom as light; these two flow into human minds (as the heat and light of the sun of the world flow into men's bodies), and vivify them according to the quality of the form, each form taking from the common influx what is necessary for itself. To this is applicable what the Lord says: *Your Father maketh His Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45). Moreover the Lord is omnipresent; and where He is present, there He is with His whole essence: and it is impossible for Him to take some of it away, and thus to give a part to one and a part to another; but He gives the whole, and gives man the opportunity to take little or much. He says, moreover, that He has an abode with those who keep His commandments, also that the faithful are in Him and He in them. In a word, all things are full of God, and every one takes his portion from that fulness. It is similar with every thing general, as with the atmospheres and the oceans; the atmosphere in its least parts is such as it is in the greatest; it does not apportion a part of itself for man to breathe, and for the bird to fly in, or for the sails of a ship, or for the fans of a wind-mill; but each of these takes from it its portion, and applies to itself as much as is suffi-

cient. The case is also the same as with a storehouse full of grain; from it the possessor daily takes his food, and the granary does not distribute it.

365. (2.) *Therefore the Lord with all the Essence of Faith and Charity flows in with every Man.* This follows from the former theorem, since the life of Divine wisdom is the essence of faith, and the life of Divine love is the essence of charity; wherefore when the Lord is present with those things which are properly His, which are Divine wisdom and Divine love, He is also present with all the truths which are of faith and with all the goods which are of charity; for by *faith* is meant all the truth which man from the Lord perceives, thinks, and speaks, and by *charity* is meant all the good with which he is affected by the Lord, and which he thence wills and does. It was said above that the Divine love which proceeds from the Lord as a Sun is perceived by the angels as heat, and that the Divine wisdom therefrom is perceived as light; but one who does not think beyond the appearance may imagine that that heat is bare heat, and that light bare light, such as are the heat and light proceeding from the sun of our world. But the heat and light which proceed from the Lord as a Sun contain in their bosom all the infinities that are in the Lord; the heat all the infinities of His Love, and the light all the infinities of His Wisdom, and thus also in infinity all the good which is of charity and all the truth which is of faith. This is because that Sun is itself present everywhere in its heat and its light, and it is the circle most closely encompassing the Lord, emanating from His Divine Love and at the same time from His Divine Wisdom; for, as has been several times stated above, the Lord is in the midst of that Sun. Hence it is now manifest that there can be nothing lacking to preclude man's taking from the Lord (because He is omnipresent) all the good which is of charity and all the truth which is of faith. That there is no such lack is evident from the

love and wisdom which the angels of heaven have from the Lord, in their being ineffable, and to the natural man incomprehensible, and also capable of being multiplied to eternity. That there are infinite things in the light and heat which proceed from the Lord, although they are perceived simply as heat and light, may be illustrated by various things in the natural world; as by these: The sound of a man's voice and speech is heard only as simple sound, and yet when the angels hear it they perceive in it all the affections of his love, and they also show what and of what quality they are. That these things are inwardly concealed in the sound, a man can also perceive in some measure from the tone of one speaking with him, as whether there is contempt in it, or ridicule, or hatred; and also whether there is charity, benevolence, gladness, or other affection in it. Similar things are concealed in the lighting of the eye when it looks at any one. It may also be illustrated by the fragrances from a large garden or from extensive fields of flowers; the fragrant odor exhaled from them, consists of thousands and myriads of different odors, and still they are perceived as one. It is similar with many other things, which although they appear uniform extrinsically, are yet intrinsically manifold; sympathies and antipathies are nothing else than exhalations of affections from the mind, which affect another according to similitudes, and cause aversion according to dissimilitudes. These, although innumerable, and unperceived by any bodily sense, are yet perceived by the sense of the soul as one; and all conjunctions and consociations in the spiritual world are effected according to them. These things have been presented in order to illustrate what was said above concerning the spiritual light which proceeds from the Lord, that in it are all things of wisdom, and hence all things of faith; and that it is that light from which the understanding analytically sees and perceives rational things, as the eye sees and perceives natural things symmetrically.

366. (3.) *Those things which flow in from the Lord, are received by Man according to his Form.* By *form* is here meant man's state as to his love and wisdom together, and consequently as to the affections of his goods of charity, and at the same time as to the perceptions of his truths of faith. That God is one, indivisible, and the same from eternity to eternity, not the same simply but infinitely, and that all variableness is in the subject in which He is, was shown above. That the form or recipient state induces variations, may be evident from the life of infants, children, youths, adults, and aged persons. The same life, because the same soul, is in each one from infancy to old age; but as his state is varied according to the age and what is suitable thereto, life also is perceived accordingly. The life of God in all fulness is not only with good and pious men, but also with the wicked and impious; in like manner both with the angels of heaven and the spirits of hell. The difference is that the wicked obstruct the way and shut the door, that God may not enter into the lower regions of their mind; while the good clear the way and open the door, and also invite God to enter the lower parts of their mind as He dwells in its highest parts; and so they form the state of the will for the influx of love and charity, and the state of the understanding for the influx of wisdom and faith, consequently for the reception of God; but the wicked obstruct that influx by various lusts of the flesh and spiritual defilements, which bestrew the way and hinder the passage; but still God resides in their highest parts, with all His Divine essence, and gives them the faculty of willing good and of understanding truth; a faculty that every man has, but which he would by no means have if life from God were not in his soul. That the wicked also have this faculty, has been granted me to know from much experience. That every one receives life from God according to his form, may be illustrated by comparisons with plants of every kind. Every tree, every shrub, every bush, and

every blade of grass, receives the influx of heat and light according to its form; and not only those which are of good use, but those also which are of evil use; the sun with its heat does not change their forms, but the forms change its effects in themselves. So it is with the subjects of the mineral kingdom; each one of them, the valuable and the common alike, receives influx according to the form of the contexture of the parts among themselves, thus one stone differently from another, one mineral differently from another, and one metal differently from another. Some of them adorn themselves with most beautiful variegated colors, some transmit the light without variegation, and some confuse and suffocate it in themselves. From these few examples it may be evident, that as the sun of the world with its heat and its light is equally present in one object and another, but the recipient forms vary its operations, so is the Lord present, from the Sun of heaven, in the midst of which He is, with its heat which in its essence is love, and with its light which in its essence is wisdom; but that man's form, which is induced by the states of his life, varies the operations; consequently that the Lord is not the cause that a man is not born again and saved, but the man himself.

367. (4.) *But the Man who divides the Lord, Charity, and Faith, is not a Form receiving but a Form destroying them.* For he who separates the Lord from charity and faith, separates life from them, and when this is done, charity and faith either do not exist or they are abortions. That the Lord is Life itself, may be seen above (n. 358). He who acknowledges the Lord and separates charity, acknowledges Him with the lips only; his acknowledgment and confession are only cold, in which is no faith; for they are destitute of spiritual essence, as charity is the essence of faith. But he who does charity but does not acknowledge the Lord as the God of heaven and earth, one with the Father (as He Himself teaches), does no other charity

than what is merely natural, in which there is not eternal life. The man of the church knows that all good which in itself is good is from God, consequently from the Lord, Who is *the true God and eternal Life* (1 John v. 20). So also with charity, because good and charity are one. Faith separate from charity is not faith, because faith is the light of man's life, and charity is the heat of it; wherefore when charity is separated from faith, it is as when heat is separated from light; man's state thus becomes like that of the world in winter, when all things on the earth die. That charity may be charity and faith may be faith, they can no more be separated than the will and the understanding; and if these are separated, the understanding becomes nothing, and presently the will likewise. It is similar with charity and faith, because charity resides in the will, and faith in the understanding. Separating charity from faith is like separating essence from form. It is known in the learned world that essence without form, or form without essence, is not any thing; for essence has no quality except from form, nor is form a subsisting entity except from essence; consequently, nothing can be predicated of either when separated from the other. Charity is also the essence of faith, and faith is the form of charity; just as good (as stated above) is the essence of truth, and truth is the form of good. These two, namely, good and truth, are in all things which essentially exist, and in each of them singly; therefore charity, because it is of good, and faith, because it is of truth, may be illustrated by comparisons with many things in the human body and with many things on the earth. Comparison with the respiration of the lungs and the systolic motion of the heart, is fitting; for charity can no more be separated from faith than the heart from the lungs; for when the heart's pulsation ceases, immediately the respiration of the lungs ceases; and when the respiration of the lungs ceases, all the senses faint, all the muscles are deprived of motion, and soon afterwards the heart stops.

and all the life is dissipated. This comparison is fitting, inasmuch as the heart corresponds to the will and therefore to charity also, and the respiration of the lungs to the understanding and therefore to faith also; for, as said above, charity resides in the will, and faith in the understanding. Nor is any thing else meant in the Word by heart and spirit. The separation of charity and faith also coincides with the separation of blood and flesh; for blood separated from the flesh is gore, and becomes corruption; and flesh separated from the blood gradually becomes putrid and breeds worms. Blood also in the spiritual sense signifies the truth of wisdom and faith; and flesh, the good of love and charity. That this is the signification of blood, is shown in the "Apocalypse Revealed," n. 379, and that flesh has this signification, n. 832. Charity and faith, to be any thing, can no more be separated than food and water, or than bread and wine, with man; for food or bread taken without water and wine merely distends the stomach, and as an undigested mass destroys it, and becomes like putrid filth. Water and wine without food or bread, also distend the stomach and likewise the vessels and pores, which being thus destitute of nutrition emaciate the body even to death. This comparison is also just, since food and bread in the spiritual sense signify the good of love and charity, and water and wine signify the truth of wisdom and faith, as may be seen in the "Apocalypse Revealed" (n. 50, 316, 778, 932). Charity conjoined with faith, and faith conjoined in its turn with charity, may be likened to the face of a handsome virgin, beautiful from the blending of red and white; which similitude is also fitting, since love and hence charity in the spiritual world are red from the fire of the Sun there, and truth and hence faith are white from the light of that Sun. Wherefore charity separated from faith may be likened to a face inflamed with pimples, and faith separated from charity may be likened to the pallid face of a corpse. Faith separated from charity may also be likened to paralysis of

one side, which is called *hemiplegia*, from which, when it increases the man dies. It may also be likened to St. Vitus's dance, or the dance of St. Guy, which comes from the bite of the tarantula. The rational faculty becomes like one so bitten; like him it dances furiously; and it believes itself to be then alive, when yet it can no more collect reasons into one, and think concerning spiritual truths, than one lying in bed weighed down with nightmare. These are sufficient for the demonstration of the two themes of this chapter: first, *That faith without charity is not faith, that charity without faith is not charity, and that neither lives except from the Lord;* and second, *That the Lord, charity, and faith make one, like life, will, and understanding in man; and that if they are divided, each perishes like a pearl reduced to powder.*

VII. The Lord is Charity and Faith in Man, and Man is Charity and Faith in the Lord.

368. That the man of the church is in the Lord, and the Lord in him, is evident from these passages in the Word: Jesus said, ABIDE IN ME AND I IN YOU; *I am the Vine, ye are the branches.* HE THAT ABIDETH IN ME AND I IN HIM, *the same bringeth forth much fruit* (John xv. 4, 5). *He that eateth My flesh and drinketh My blood, dwelleth* IN ME *and* I IN HIM (vi. 56). *At that day ye shall know that I am in My Father, and* YE IN ME, *and* I IN YOU * (xiv. 20). *Whosoever confesseth that Jesus is the Son of God, God dwelleth* IN HIM AND HE IN GOD (1 John iv. 15). Yet the man himself cannot be in the Lord, but the charity and faith which are with him from the Lord, from which two man is essentially man. But in order that this arcanum may appear in some light before the understanding, it is to be investigated in this series: 1. *It is by conjunction with God that man has salvation and eternal life.* 2. *Conjunction with God the*

* The Latin here reads *in illo, in him.*

Father is not possible, but with the Lord, and through Him with God the Father. 3. *Conjunction with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord.* 4. *This reciprocal conjunction is effected by charity and faith.* That these things are so will be manifest from the explanation that follows.

369. (1.) *It is by Conjunction with God that Man has Salvation and eternal Life.* Man was created that he may be conjoined with God; for he was created a native of heaven, and also of the world; and as far as he is a native of heaven he is spiritual, while as far as he is a native of the world he is natural; and the spiritual man can think of God and perceive such things as are of God, he can also love God, and be affected with those things which are from God; from which it follows that he can be conjoined with God. That man can think of God and can perceive such things as are of God, is beyond all doubt; for he can think of the Unity of God, the Esse of God which is Jehovah, of God's Immensity and Eternity, the Divine Love and Wisdom which make the Essence of God, of God's Omnipotence, Omniscience, and Omnipresence, of the Lord the Saviour His Son, and of Redemption and Mediation, and also of the Holy Spirit, and finally of the Divine Trinity; which all are of God, yes, are God. Moreover, he can think of God's operations, which are principally faith and charity, and of other things also which proceed from these two. That man can not only think of God, but also love Him, is evident from the two commandments of God Himself, which read thus: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul; this is the first and great commandment. The second is like unto it; Thou shalt love thy neighbor as thyself* (Matt. xxii. 37–39; Deut. vi. 5). That man can keep God's commandments, and that this is to love Him and to be loved by Him, is evident from these words: Jesus said, *He that hath My commandments and keepeth them, he it is that loveth Me; and*

he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him (John xiv. 21). Besides, what is faith but conjunction with God by truths which are of the understanding and thence of the thought? And what is love but conjunction with God by goods which are of the will and thence of the affection? God's conjunction with man is spiritual conjunction in the natural, and man's conjunction with God is natural conjunction from the spiritual. For the sake of this conjunction as an end, man was created a native of heaven and at the same time of the world; as a native of heaven he is spiritual, and as a native of the world he is natural. If therefore a man becomes spiritual-rational, and at the same spiritual-moral, he is conjoined with God, and by the conjunction he has salvation and eternal life. But if man is merely natural-rational and also natural-moral, there is indeed a conjunction of God with him, but not a conjunction of him with God; from this he has spiritual death, which viewed in itself is natural life without spiritual; for with him the spiritual, in which is the life of God, is extinct.

370. (2.) *Conjunction with God the Father is not possible, but with the Lord, and through Him with God the Father.* This the Scripture teaches, and reason sees. The Scripture teaches that God the Father has never been seen or heard, and that He cannot be seen or heard; consequently that from Himself, such as He is in His Esse and in His Essence, He cannot operate any thing with man; for the Lord says that no one *hath seen the Father* save He Who is of God,† He hath seen the Father* (John vi. 46). *Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him* (Matt. xi. 27). *Ye have neither heard the Father's voice, nor seen His shape* (John v. 37). This is because He is in the firsts and the principles of all

* The Latin here reads *Deum, God.*

† The Latin here reads *apud Patrem, with the Father.*

things, so most eminently above all the sphere of the human mind; for He is in the firsts and the principles of all things of wisdom and all things of love, and with those man has no possible conjunction. Wherefore if He should come to man or man to Him, man would be consumed and would melt away like wood in the focus of a large burning-glass; or rather, like an image thrown into the sun itself. It was therefore said to Moses, who desired to see God, that *man cannot see Him and live* (Ex. xxxiii. 20). But that God the Father is conjoined through the Lord, is evident from the passages just adduced; that not the Father, but the Only-begotten Son, Who is in the bosom of the Father and has seen the Father, has brought to view and revealed the things which are of God and from God. Furthermore, from these passages: *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (John xiv. 20). *And the glory which Thou gavest Me, I have given them, that they may be one, even as We are one; I in them, and Thou in Me* (xvii. 22, 23; also 26). *Jesus said, I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me.* And then Philip wished to see the Father, and the Lord answered him, *He that seeth Me seeth the Father also; He that knoweth Me knoweth the Father also* (xiv. 6, 7, and subsequent verses). And in another place, *He that seeth Me seeth Him That sent Me* (xii. 45). And He moreover says *that He is the Door, and that whosoever entereth through Him, is saved; while he that climbeth up some other way, is a thief and a robber* (x. 1, 9). And He says also *that he that abideth not in Him is cast out, and, like a dried branch, is cast into the fire* (xv. 6). This is because the Lord our Saviour is Jehovah the Father Himself, in the Human form; for Jehovah descended and became Man, that He might be able to draw near to man and man to Him, and so conjunction might be effected, and that by conjunction man should have salvation and eternal life. For when God became Man, and

thus also became Man-God, being then accommodated to man He could draw near to him and be conjoined with him, as God-Man and Man-God. There are three things which follow in order, *Accommodation*, *Application*, and *Conjunction*. There must be accommodation before there is application; and there must be accommodation and application together, before there is conjunction. The accommodation on God's part was, that He became Man; application on God's part is perpetual so far as man applies himself in his turn; and as this is done, conjunction is effected also. These three follow one another and proceed in their order, in all things which become one and co-exist, and in them singly.

371. (3.) *Conjunction with the Lord is reciprocal, that is, the Lord is in Man, and Man in the Lord.* That conjunction is reciprocal, the Scripture teaches, and reason also sees. Of His conjunction with the Father, the Lord teaches that it is reciprocal; for He says to Philip, *Believest thou not that I am in the Father and the Father in Me? Believe Me that I am in the Father and the Father in Me* (John xiv. 10, 11). *That ye may know and believe that the Father is in Me, and I in the Father* (x. 38). Jesus said, *Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee* (xvii. 1). *Father, all Mine are Thine, and all Thine are Mine* (xvii. 10). The Lord says the same concerning His conjunction with man, that is, that it is reciprocal; for He says, *Abide in Me and I in you;* HE THAT ABIDETH IN ME AND I IN HIM, *the same bringeth forth much fruit* (John xv. 4, 5). *He that eateth My flesh and drinketh My blood* DWELLETH IN ME, AND I IN HIM (vi. 56). *At that day ye shall know that I am in My Father*, and YE IN ME, AND I IN YOU (xiv. 20). *He that keepeth the commandments of Christ* DWELLETH IN HIM, AND HE IN HIM (1 John iii. 24; also iv. 13). *Whosoever confesseth that Jesus* is the Son of God, God dwelleth in him, and he in God* (iv. 15).

* The Latin here reads *Christus*.

If any man hear My voice, and open the door, I will come in to him, and I WILL SUP WITH HIM AND HE WITH ME (Apoc. iii. 20). From these plain declarations, it is evident that the conjunction of the Lord and man is reciprocal; and because it is reciprocal, it necessarily follows that man ought to conjoin himself with the Lord, that the Lord may conjoin Himself with man; and that otherwise, conjunction is not effected, but withdrawal, and consequently a separation, yet this not on the Lord's part but on man's. That there may be this reciprocal conjunction, free choice is given to man, from which he can walk in the way to heaven or the way to hell. From this freedom that is given to man, flows his power of reciprocation, which enables him to conjoin himself with the Lord or to conjoin himself with the devil. But this liberty, its quality, and the purpose for which it is given to man, will be illustrated in the following chapters, where we shall treat of Free Will, of Repentance, of Reformation and Regeneration, and of Imputation. It is to be lamented that the reciprocal conjunction of the Lord and man, although it stands out so clearly in the Word, is still unknown in the Christian church. That it is unknown is because of certain hypotheses concerning faith and concerning free-will. The hypotheses concerning faith are, that faith is bestowed upon man without his contributing any thing toward the acquisition of it, or fitting and applying himself any more than a stock to its reception. The hypothesis concerning free-will is, that man has not even a grain of free-will in spiritual things. But that the reciprocal conjunction of the Lord and man, on which the salvation of the human race depends, may be no longer concealed and unknown, necessity itself enjoins its disclosure, which cannot be better effected than by examples, because they illustrate. There are two kinds of reciprocation by which conjunction is effected: one is *alternate*, and the other is *mutual*. The alternate reciprocation by which conjunction is effected, may be illustrated

by the action of the lungs in breathing. Man inhales the air, and thereby expands the chest; and then he expels the air that was inhaled, and thereby contracts the chest. This inhalation, and the consequent expansion, is effected by means of the pressure of the air proportionate to its column; while this expulsion, and the consequent contraction, is effected by means of the ribs, by the force of the muscles. Such is the reciprocal conjunction of the air and the lungs, on which depends the life of the senses and of the motions of the whole body; for these grow faint when respiration stops. The reciprocal conjunction which is effected by alternations of action, may be also illustrated by the conjunction of the heart with the lungs, and of the lungs with the heart. The heart from its right chamber pours the blood into the lungs, and the lungs pour it back into the left chamber of the heart; thus is effected that reciprocal conjunction on which the life of the whole body is wholly dependent. There is a similar conjunction of the blood with the heart; the blood of all the body flows through the veins into the heart, and from the heart it flows out through the arteries into the whole body; action and reaction make this conjunction. There is a similar action and reaction (by which there is a constant conjunction) between the embryo and the mother's womb. There is not, however, *such* a reciprocal conjunction of the Lord and man, but there is a mutual conjunction which is not effected by action and reaction, but by co-operation; for the Lord acts, and man receives action from the Lord and operates as from himself; yes, out of himself, from the Lord. This operation of man from the Lord is imputed to man as his, inasmuch as he is constantly kept in the freedom of will by the Lord. The freedom of will resulting from this is, that man has ability to will and to think from the Lord, that is, from the Word; and also ability to will and to think from the devil, that is, contrary to the Lord and the Word. The Lord gives man this freedom, so that he may

be able to conjoin himself reciprocally, and by conjunction be gifted with eternal life and blessedness; for this, without reciprocal conjunction, is not possible. This reciprocal conjunction which is mutual, may also be illustrated by various things in man and in the world: such is the conjunction of the soul and the body in every man; such is the conjunction of will and action, and also that of thought and speech; such is the conjunction of the two eyes with each other, of the two ears with each other, and of the two nostrils with each other. That the conjunction of the two eyes is in its way reciprocal, is manifest from the optic nerve, in which fibres from both hemispheres of the cerebrum are folded with each other, and thus folded together they extend to both the eyes. It is similar with the ears and the nostrils. There is a similar mutual reciprocal conjunction of light and the eye, of sound and the ear, of odor and the nostril, of taste and the tongue, of touch and the body; for the eye is in the light and the light is in the eye, sound is in the ear and the ear is in sound, odor is in the nostril and the nostril is in odor, taste is in the tongue and the tongue is in taste, and touch is in the body and the body is in touch. This reciprocal conjunction may also be compared with the conjunction of a horse and a carriage, of an ox and a plough, of a wheel and machinery, of a sail and the wind, of a musical pipe and the air; in short, such is the reciprocal conjunction of the end and the cause, and such is that of the cause and the effect. But there is not time to explain all these examples one by one, for that would be a work of many pages.

372. (4.) *This reciprocal Conjunction of the Lord and Man is effected by Charity and Faith.* It is known at this day that the church constitutes the Body of Christ, and that every one in whom the church is, is in some member of that Body, according to Paul (Eph. i. 23; 1 Cor. xii. 27; Rom. xii. 4, 5). But what is the Body of Christ, but Divine Good and Divine Truth? This is meant by the Lord's words in John, *He*

that eateth My flesh and drinketh My blood dwelleth in Me, and I in him (vi. 56). By the Lord's flesh, as also by bread, is meant Divine good; and by His blood, as also by wine, is meant Divine truth; that these are meant will be seen in the chapter concerning the HOLY SUPPER. From this it follows, that as far as man is in the goods of charity and in the truths of faith, he is in the Lord and the Lord is in him; for the conjunction with the Lord is spiritual conjunction, and spiritual conjunction is effected solely by charity and faith. That there is a conjunction of the Lord and the church, and consequently of good and truth, in all things of the Word and in every single thing, was shown in the chapter concerning the SACRED SCRIPTURE (n. 248–253); and since charity is good and faith is truth, there is everywhere in the Word a conjunction of charity and faith. Hence now it follows, THAT THE LORD IS CHARITY AND FAITH IN MAN, AND THAT MAN IS CHARITY AND FAITH IN THE LORD; for the Lord is Spiritual Charity and Faith in the natural charity and faith of man; and man is natural charity and faith from the Spiritual of the Lord; which, conjoined, make a spiritual-natural charity and faith.

VIII. CHARITY AND FAITH ARE TOGETHER IN GOOD WORKS.

373. In every work that proceeds from man, there is the whole man such as he is as to the mind [*animus*], or such as he is essentially. By the mind [*animus*] is meant his love's affection and the thought therefrom; these form his nature, and in general his life. If we look upon works thus, they are as mirrors of the man. This may be illustrated by what is similar in brute animals and in wild beasts; a brute is a brute and a wild beast is a wild beast in all their actions. In all their actions a wolf is a wolf, a tiger is a tiger, a fox is a fox, and a lion is a lion; so, too, with a sheep and a kid in all their actions. So, too, with

man; but he is such as he is in his internal man; if in this he is like a wolf or a fox, then all his work is internally wolfish or fox-like, but the reverse if he is like a sheep or a lamb. But that he is such in all his works, is not manifest in his external man, because this is changeable in its relation to the internal; but still it is inwardly concealed in this. The Lord says, *A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil* (Luke vi. 45); and also, *Every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes* (vi. 44). That in the things which proceed from him, one and all, the man is such as he is in his internal man, is after death shown in him to the very life; since he then lives an internal and no longer an external man. That good is in man, and that every work which proceeds from him is good, when the Lord, charity, and faith reside in his internal man, will be demonstrated in this series: 1. *Charity is to will well, and good works are to do well from willing well.* 2. *Charity and faith are only mental and perishable things, unless they are determined to works and coexist in them, when possible.* 3. *Charity alone does not produce good works, and still less faith alone, but charity and faith together.* But these will be considered one by one.

374. (1.) *Charity is to will well, and Good Works are to do well from willing well.* Charity and works are distinct from each other like will and action, and like the mind's affection and the body's operation; consequently, also, like the internal man and the external; and in relation to each other these are like cause and effect, since the causes of all things are formed in the internal man, and all effects are produced therefrom in the external; wherefore charity, because it is of the internal man, is to will well; and the works, because they are of the external man, are to do well from willing well. But still there is infinite diversity be-

tween the good willing of one and of others; for all that is done by any one in favor of another is believed or appears to flow from good will or benevolence; but still it is not known whether the good deeds are from charity or not, still less whether they are from genuine or from spurious charity. This infinite diversity between the good will of one and of others, originates in the end, intention, and consequent purpose; these are inwardly concealed in the will of performing good actions; the quality of every one's will is from them. And the will searches the understanding for the means and modes of arriving at its ends which are effects; and in the understanding it places itself in the light, that it may see not only the reasons but also the occasions, when and how it is to determine itself to acts, and thus produce its effects which are works; and at the same time it brings itself in the understanding into the power of acting. From this it follows that works are essentially of the will, formally of the understanding, and actually of the body. Thus charity comes down into good works. This may be illustrated by comparison with a tree. Man himself, in all that belongs to him, is like a tree. In the seed of the tree there are concealed, as it were, the end, intention and purpose of producing fruits; in these the seed corresponds to the will with man, in which are those three things, as stated above. Then the seed from its interiors shoots up from the earth, clothes itself with branches, branchlets, and leaves, and so prepares for itself means to the ends which are fruits; in these the tree corresponds to the understanding in man. And finally, when the time comes, and there is opportunity for determination, it bears blossoms, and yields fruits; in these the tree corresponds to good works with man; and it is manifest that they are essentially of the seed, formally of the branchlets and leaves, and actually of the wood of the tree. This may also be illustrated by comparison with a temple. Man is a temple of God according to Paul (1 Cor. iii. 16, 17; 2 Cor.

vi. 16; Ephes. ii. 21, 22). As a temple of God, man has salvation and eternal life for his end, intention, and purpose; in these there is a correspondence with the will, in which these three are. Afterwards he acquires doctrinals of faith and charity from parents, masters, and preachers; and, when he becomes capable of judging for himself, from the Word and from doctrinal works, all of which are means to the end; in these there is a correspondence with the understanding. Finally there takes place a determination to uses, according to the doctrinals as means; which is effected by acts of the body, which are called good works. Thus the end, through mediate causes, produces effects, which are essentially of the end, formally of the doctrinals of the church, and actually of uses. So man becomes a temple of God.

375. (2.) *Charity and Faith are only Mental and Perishable things, unless they are determined to Works and coexist in them, when possible.* Has not man a head and a body connected by the neck? Is there not in the head a mind which wills and thinks, and in the body power which performs and executes? If therefore man were only to will well or were to think from charity, and were not to do well and perform uses from it, would he not be as a head only, and thus as a mind only, which cannot subsist alone without a body? Who does not see from this, that charity and faith are not charity and faith while they are only in the head and its mind and not in the body? For they are then like birds flying in the air without any resting-place on the earth, and also like birds ready to lay, but having no nests, in which case the eggs would drop in the air or upon the branch of some tree, and would fall to the ground and be destroyed. There is nothing in the mind to which there does not correspond something in the body; and that which corresponds may be called its embodiment; wherefore, while charity and faith are in the mind only, they are not embodied in the man, and they may be likened to the aerial being

called a spectre, such as *Fame* was painted by the ancients, with a laurel around her head, and in the hand a horn.* Because they are such spectres and still are able to think, with such persons there cannot but be agitation by fantasies, which is also brought about by reasonings from various kinds of sophistry, almost as reeds of the marsh are shaken by the wind, beneath which shells lie at the bottom, and frogs croak on the surface. Who cannot see that such things take place when men merely know some things from the Word about charity and faith, and do not do them? Moreover the Lord says, *Whosoever heareth My words and* DOETH THEM, *I will liken him unto a wise man who built his house upon a rock. And every one that heareth My words and* DOETH THEM NOT *shall be likened unto a foolish man who built his house upon the sand*, or upon the ground without a foundation (Matt. vii. 24, 26; Luke vi. 47–49). Charity and faith with their factitious ideas while man does not practise them, may also be compared to butterflies in the air, upon which when seen the sparrow darts and devours them. The Lord also says, *A sower went forth to sow; and some fell upon the hard way, and the fowls came and devoured them* (Matt. xiii. 3, 4).

376. That charity and faith do not profit a man while they inhere only in one hemisphere of his body, that is, in his head, and are not grounded in works, is evident from a thousand passages in the Word, of which I will adduce only these: *Every tree that* BRINGETH NOT FORTH GOOD FRUIT *is hewn down and cast into the fire* (Matt. vii. 19; also verses 20, 21). *He that received seed into the good ground, is he that heareth the Word and attendeth, who also* BEARETH FRUIT AND BRINGETH FORTH. When Jesus said these things He cried saying, *Who hath ears to hear let him hear* (Matt. xiii. 23, 43). Jesus said, *My mother and My brethren are these who hear the Word of God and* DO IT (Luke viii. 21). *We know that God heareth not sinners, but if any man be a wor-*

* The Latin here has *cornucopia*, probably for *cornu*.

shipper of God and DOETH HIS WILL, *him He heareth* (John ix. 31). *If ye know these things happy are ye* IF YE DO THEM (xiii. 17). *He that hath My commandments and* KEEPETH THEM, *he it is that loveth Me, and I will love him and will manifest Myself to him; and I will come unto him and make an abode with him* (xiv. 21, 23). *Herein is My Father glorified, that ye* BEAR MUCH FRUIT (xv. 8; also verse 16). *Not the hearers of the law are justified before God, but the* DOERS OF THE LAW (Rom. ii. 13; James i. 22). God in the day of wrath and righteous judgment *will render to every man according to* HIS DEEDS (Rom. ii. 5, 8). *We must all appear before the judgment-seat of Christ, that every one may receive* THE THINGS DONE IN THE BODY, *according to that he hath done, whether it be good or bad* (2 Cor. v. 10). *The Son of Man shall come in the glory of His Father, and then He shall reward every man* ACCORDING TO HIS WORKS (Matt. xvi. 27). *I heard a voice from heaven saying, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and* THEIR WORKS DO FOLLOW THEM (Apoc. xiii. 14). *A Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the book,* ALL ACCORDING TO THEIR WORKS (xx. 12, 13). *Behold I come quickly, and My reward is with Me to give every man* ACCORDING TO HIS WORK (Apoc. xxii. 12). Jehovah, Whose *eyes are open upon all the ways of men, to give every one* ACCORDING TO HIS WAYS, *and* ACCORDING TO THE FRUIT OF HIS DOINGS (Jer. xxxii. 19). *I will visit according to* HIS WAYS, *and I will reward him* HIS WORKS (Hos. iv. 9). *Jehovah dealeth with us according to* OUR WAYS, *and according to* OUR WORKS (Zech. i. 6). So in a thousand other passages. Hence it may be evident that charity and faith are not charity and faith before they are in works; and that if they are only in the expanse, above works, or in mind, they are like images of a tabernacle or of a temple in the air, which are nothing but a mirage, and vanish of themselves; and are like pictures

drawn on paper, which moths consume; or they are like an abode on the housetop, where there is no place to sleep, instead of in the house. From this it may now be seen that charity and faith are perishable things while they are merely mental, unless they are determined to works and coexist in them when this can be done.

377. (3.) *Charity alone does not produce Good Works, still less Faith alone, but Charity and Faith together.* This is because charity without faith is not charity, and faith without charity is not faith, as shown above (n. 355–358); wherefore there is no solitary charity or solitary faith; consequently it cannot be said that charity by itself produces any good works, or faith by itself. It is the same with them as with the will and the understanding. There is no solitary will, and therefore it does not produce any thing; nor is there a solitary understanding, nor does it produce any thing; but all production is effected by both together, and it is effected by the understanding from the will. There is this similarity, because the will is the abode of charity, and the understanding is the abode of faith. It is said, *Still less does faith alone* [*produce good works*], because faith is truth, and its operation is to make truths, and these illuminate charity and its exercises. That truths illuminate, the Lord teaches by saying, *He that doeth truth cometh to the light, that his deeds may be made manifest, since they are done in God* (John iii. 21). Wherefore while man does good works according to truths, he does them in light, that is, intelligently and wisely. The conjunction of charity and faith is like the marriage of husband and wife. All natural offspring are born from the husband as father and from the wife as mother; in like manner all spiritual offspring (which are cognitions of good and truth) are born from charity as the father and from faith as the mother. From this may be cognized the generation of spiritual families. In the Word, also, husband and father in the spiritual sense signify the good of charity, and wife

and mother the truth of faith. From this again it is manifest that neither charity alone nor faith alone can produce good works, as neither a husband alone nor a wife alone can produce any offspring. The truths of faith not only illuminate charity, but they also qualify it, and moreover nourish it; wherefore a man who has charity but not truths of faith is like one walking in a garden by night, who plucks fruits from the trees, not knowing whether they are fruits of good use or of evil use. Since truths of faith not only illuminate charity but also qualify it, as said before, it follows that charity without truths of faith is like fruit without juice, like a dried-up fig, and like a grape after the wine has been pressed out of it. Since truths nourish faith, as was also said, it follows that if charity is without truths of faith it has no other nourishment than a man has from eating burnt bread, and at the same time drinking unclean water from some stagnant pond.

IX. There is a true Faith, a spurious Faith, and a hypocritical Faith.

378. The Christian church began from the cradle to be infested and divided by schisms and heresies, and in the course of time to be torn and mutilated almost as we read of the man who went down from Jerusalem to Jericho; he was surrounded by robbers, who stripped him and beat him and then left him half dead (Luke x. 30). Whence it has come to pass as we read of that church in Daniel: *At length upon the bird of abominations there shall be desolation, and even to a consummation and decree, shall it drop upon the devastation* (ix. 27). Also according to these words of the Lord: *Then shall the end come, when ye shall see the abomination of desolation spoken of by Daniel the prophet* (Matt. xxiv. 14, 15). The lot of this church may be compared with that of a ship laden with merchandise of the greatest value, which, as soon as it left the port was driven about

by storms; and soon after, a wreck on the sea, it settles down, and its merchandise is in part destroyed by the water, and partly scattered by the fishes. That the Christian church has been so vexed and torn from its infancy is evident from ecclesiastical history, which shows that this was done even in the time of the apostles by *Simon* who was a Samaritan by birth, and in practice a magician, of whom in the Acts of the Apostles (viii. 9–20); and also by *Hymeneus* and *Philetus*, who are mentioned by Paul in the [second] Epistle to Timothy; also by *Nicholas*, from whose name (*Nicolaus*) the Nicolaitans were called, who are mentioned in the Apocalypse (ii. 6), and in the Acts (vi. 5); and also by *Cerinthus*. After the times of the apostles, many others arose, as the *Marcionites*, the *Noetians*, the *Encratites*, the *Cataphrygians*, the *Quarto-Decimans*, the *Alogians*, the *Catharians*, the *Origenists* or *Adamites*, the *Sabellians*, the *Samosatenes*, the *Manichaeans*, the *Meletians*, and lastly the *Arians*. After their times, also, whole battalions of heresiarchs invaded the church, as *Donatists*, *Photinians*, *Acacians* or *Semiarians*, *Eunomians*, *Macedonians*, *Nestorians*, *Predestinarians*, *Papists*, *Zwinglians*, *Anabaptists*, *Schwenckfeldians*, *Synergists*, *Socinians*, *Antitrinitarians*, *Quakers*, *Moravians*, and many more. At last *Luther*, *Melancthon*, and *Calvin* have prevailed over these, whose dogmas reign at this day. The causes of so many divisions and separations in the church are principally three: *First*, The Divine Trinity has not been understood; *Second*, There has been no just recognition of the Lord; *Third*, The passion of the cross has been taken for redemption itself. While there is ignorance concerning these three things, which yet are the very essentials of faith from which the church has its being and is called a church, it cannot be otherwise than that all things of the church should be drawn aside into a wrong and at length into the opposite course, and when there, should still believe that it is in the true faith in God and in the faith of all the truths of God.

It is with them as with those who bandage their eyes, and then fancy themselves to be walking in a straight line, and yet step after step they deviate from it, and at length turn in the opposite direction where there is a cave into which they fall. But the man of the church cannot be led back from his wandering, into the way of truth, except by knowing what true faith is, what spurious faith is, and what hypocritical faith is. It shall therefore be demonstrated, 1. *That the true faith is the one only faith, and that it is faith in the Lord God the Saviour Jesus Christ, and is with those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father;* 2. *That spurious faith is all faith that departs from the true, which is the one only faith, and that it is with those who climb up some other way, and regard the Lord not as God but only as a man;* 3. *That hypocritical faith is no faith.*

379. (1.) *The true Faith is the one only Faith; it is Faith in the Lord God the Saviour Jesus Christ, and is with those who believe Him to be the Son of God, the God of Heaven and Earth, and one with the Father.* The true faith is the one only faith, because faith is truth; and truth cannot be broken up or cut in halves so that one part of it may look to the left and another to the right, and still remain its own truth. Faith in a general sense consists of innumerable truths, for it is the complex of them; but those innumerable truths make as it were one body, and in that body the truths are what make its members; some make the members which depend on the breast, as the arms and hands; some make those which depend on the loins, as the feet and the soles of the feet. But interior truths make the head; and the truths directly proceeding from these, make the sensories which are in the face. Interior truths make the head, because when it is said interior, higher also is meant; for in the spiritual world all interior things are also the higher; it is so with the three heavens there. Of this body and of all its members, the Lord God the Saviour is

the Life and Soul; therefore Paul called the church the Body of Christ; and the men of the church, according to the states of charity and faith in them, make its members. That the true faith is the one only faith, Paul also teaches thus: *There is one body and one spirit, one Lord,* ONE FAITH, *one baptism, one God. He gave the work of the ministry for the edifying of the* BODY OF CHRIST, *till we all come into the* UNITY OF THE FAITH, *and the knowledge of the Son of God, and into a life perfected to the measure of the age of the fulness of Christ* (Ephes. iv. 4, 5, 6, 12, 13). That the true faith, which is the one only faith, is in *the Lord God the Saviour Jesus Christ*, was fully shown above (n. 337–339). But that the true faith is with those who believe the Lord to be the Son of God, is because they believe also that He is God; and faith is not faith unless it is in God. That this element of faith is primary in all the truths which enter into faith and form it, is evident from the words of the Lord to Peter when he said, THOU ART THE CHRIST THE SON OF THE LIVING GOD: *Blessed art thou, Simon. I say unto thee, upon this Rock I will build My church, and the gates of hell shall not prevail against it* (Matt. xvi. 16, 17). By *Rock*, here as elsewhere in the Word, is meant the Lord as to Divine Truth; and also Divine truth from the Lord. That this truth is the primary, and like a diadem upon the head and a sceptre in the hand of the body of Christ, is evident from the Lord's saying that upon that rock He would build His church, and the gates of hell should not prevail against it. That this primary of faith is such, is also evident from these words in John: *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God* (1 Epistle iv. 15). Besides this characteristic of their being in the true faith, which is the one only faith, there is also another, which is *that they believe the Lord to be the God of heaven and earth.* This follows from the former, that *He is the Son of God*, and from the statements *that in Him is all the fulness of the Godhead* (Colos.

ii. 9): *that He is the God of heaven and earth* (Matt. xxviii. 18): *that all things of the Father are His* (John iii. 35; xvi. 15). A third sign that they who believe in the Lord are interiorly in faith in Him, thus in the true faith which is the only one, is that *they believe the Lord to be one with the Father*. That He is one with God the Father, and that He is the Father Himself in the Human, was fully shown in the chapter concerning the LORD and REDEMPTION, and is very evident from the words of the Lord Himself, *that the Father and He are one* (John x. 30): *that the Father is in Him, and He in the Father* (x. 38; xiv. 10, 11): that He said to the disciples, *Henceforth ye know the Father and have seen Him:* also that He looked on Philip and said, *that he then saw and knew the Father* (John xiv. 7–10). These three are characteristic testimonies that men are in faith in the Lord, thus in the true which is the one only faith, because not all who go to the Lord are in faith in Him; for true faith is internal, and at the same time external. Those who have these three precious characteristics of faith are in both the internals of that faith and its externals; thus it is not only a treasure in their heart, but also a jewel in their mouth. It is otherwise with those who do not acknowledge the Lord as the God of heaven and earth, and as one with the Father. They look interiorly to other Gods who have like power; but they acknowledge that this is to be exercised by the Son, either as a Vicar, or as One Who on account of redemption has deserved to reign over those whom He has redeemed. But these break the true faith in pieces by the division of the unity of God; and when this has been done, there is faith no longer, but only the ghost of faith; which when seen naturally appears like some image of it, but seen spiritually it becomes a chimera. Who can deny that the true faith is in one God Who is the God of heaven and earth, consequently faith in God the Father in the Human form, thus in the Lord? These three marks testimonies, and indications that faith in the

Lord is faith itself, are like the touchstones by which gold and silver are recognized. They are also like the stones by the wayside, or the hands on the guide-posts, pointing out the way to the temple where the one and true God is worshipped. And they are like lights on rocks in the sea, by which those who are sailing at night know where they are, and to what quarter to direct the ships. The first characteristic of faith, which is, that the Lord is the Son of the living God, is like the morning star to all who enter His church.

380. (2.) *Spurious Faith is all Faith that departs from the true, which is the one only Faith; and it is with those who climb up some other way, and regard the Lord not as God but only as a man.* That spurious faith is all faith that departs from the true, which is the only one, is self-evident; for when one only is truth, it follows that that which departs from it is not truth. All the good and truth of the church are propagated from the marriage of the Lord and the church; thus all that is essentially charity and essentially faith is from that marriage; but on the other hand, all of charity and faith that is not from that marriage, is not from a legitimate but from an illegitimate bed; thus either from a bed or marriage that is polygamic, or from adultery. Every faith which acknowledges the Lord, but adopts the falsities of heresies, is from polygamic marriage; and the faith which acknowledges three Lords of one church is from adultery; for this is either like a harlot, or like a woman who is married to one man and spends nights with two others, and when she lies with them she calls the one she chooses her husband. Therefore such faith is called spurious. These the Lord in many places calls adulterers; and He also means these in John, by thieves and robbers: *Verily I say unto you, he that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the Door; by Me if any man enter in, he shall be saved* (x. 1, 9). To enter into

the sheepfold is to enter into the church, and likewise into heaven; that it is into heaven also, is because the church and heaven make one, and nothing makes heaven but the church therein; wherefore, as the Lord is the Bridegroom and the Husband of the church, so also He is the Bridegroom and the Husband of heaven. There may be an examination and cognition, as to whether a faith is a legitimate or a spurious offspring by the three indications mentioned above, namely, the acknowledgment of the Lord as the Son of God, the acknowledgment of Him as the God of heaven and earth, and the acknowledgment that He is one with the Father. So far, therefore, as any faith departs from these its essentials, it is spurious. Faith is spurious and at the same time adulterous with those who regard the Lord not as God, but only as a man. That this is so, is very manifest from the two abominable heresies, the *Arian* and the *Socinian*, which have been anathematized in the Christian church, and excommunicated from it; and this, because they deny the Lord's Divinity, and climb up some other way. But I fear that those abominations lie concealed at this day in the general spirit of the men of the church. It is remarkable that the more any one deems himself superior to others in learning and judgment, the more prone he is to embrace and appropriate to himself the ideas concerning the Lord that He is a man and not God, and that because He is a man He cannot be God; and one who appropriates to himself these ideas, introduces himself into companionship with the Arians and Socinians who in the spiritual world are in hell. Such is the general spirit of the men of the church at this day, because there is with every man an associate spirit; for man without this cannot think analytically, rationally, and spiritually, and thus would not be a man but a brute; and every man attaches to himself a spirit similar to the affection of his will, and to the perception of his understanding that comes from this. To the man who introduces himself

into good affections by means of truths from the Word and by a life according to them, there is adjoined an angel from heaven; while to him who introduces himself into evil affections by confirmations of falsities and by an evil life, a spirit from hell adjoins himself; and when the spirit is joined, man enters more and more as it were into fraternity with satans, and then confirms himself more and more in falsities contrary to the truths of the Word, and in the Arian and the Socinian abomination against the Lord. This is because no satan can bear to hear any truth from the Word, or to have Jesus named; or if they hear them, they become like furies, and run hither and thither, and blaspheme. And then if light from heaven flows in, they throw themselves headlong into caverns and into their own thick darkness, in which there is light to them as there is to birds of night in the dark, and such as cats have in cellars when they are hunting for mice. All become such after death who in heart and faith deny the Divinity of the Lord and the holiness of the Word; their internal man is such, howsoever the external may act the mimic and counterfeit the Christian. I know that this is so, for I have seen and heard it. The mouth of all who honor the Lord as Redeemer and Saviour with the mouth and the lips only, while in heart and spirit they look upon Him as a mere man, when they are speaking of these things and teaching them, is like a bag of honey, but their heart is like a bag of gall; their words are like sweet cakes, but their thoughts are like emulsions of monk's-hood; and they are like rolls of pastry containing serpents. If such persons are priests, they are like pirates on the sea, who hang out the flag of a kingdom at peace, but when a ship approaches and hails them as friends, they raise the pirates' flag in place of the other, and capture the ship and carry its crew into captivity. They are also like serpents of the tree of the knowledge of good and evil that approach like angels of light, holding in the hand apples from that tree

painted with gold-like colors, as if plucked from the tree of life; and they offer them and say, *God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil* (Gen. iii. 5). And when they have eaten, they follow the serpent into the lower world (*Orcus*), and there they dwell together. Round about that world are the satans who have eaten of the apples of Arius and of Socinus. They are meant also by him who came in to the marriage not having on a wedding garment; who was cast into outer darkness (Matt. xxii. 11–13). The wedding garment is faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father. They who honor the Lord with the mouth and lips only, but in heart and spirit look upon Him as a mere man, if they disclose their thoughts and persuade others, are spiritual murderers, and the worst of them are spiritual cannibals; for man has life from love to the Lord and faith in Him; but if this essential element of faith and love, that the Lord is God-Man and Man-God, is taken away, man's life becomes death; so, therefore, the man is killed and devoured as a lamb by a wolf.

381. (3.) *Hypocritical Faith is no Faith.* Man becomes a hypocrite while he thinks much about himself, and places himself before others; for so he directs the thoughts and affections of his mind to his body, pours them into it, and conjoins them with its senses. He thus becomes a natural, sensual, and corporeal man; and then his mind cannot be withdrawn from the flesh with which it coheres, cannot be elevated to God, and cannot see any thing of God in the light of heaven, that is, any thing spiritual; and because he is a carnal man, the spiritual things which enter, — they enter the understanding through the hearing, — seem to him only like spectres, or like down which floats in the air, yes, like flies about the head of a running and sweating horse; wherefore in heart he ridicules them; for it is known that the natural man regards the things of the spirit, or

spiritual things, as foolishness. Among natural men the hypocrite is the lowest natural, for he is sensual, inasmuch as his mind is closely bound to the senses of his body, and therefore he does not love to see any thing but what his senses suggest; and the senses, because they are in nature, compel the mind to think from nature concerning every thing, and so of all that pertains to faith. If this hypocrite becomes a preacher, he retains in memory such things as were said concerning faith, in his childhood and youth; but because there is nothing spiritual but only what is natural inwardly in those things, when he brings them forward before an assembly they are only soulless words; their sounding as if they were animate comes from the enjoyments of the love of self and the world; from these they ring out according to the eloquence of the speaker, and soothe the ear almost like the harmony of song. When a hypocritical preacher returns home after the sermon, he laughs at every thing concerning faith and at every thing from the Word which he has advanced to the congregation; and perhaps says to himself, "I cast a net into the lake, and have caught flat-fish and shell-fish;" for such to his fancy seem all who are in true faith. A hypocrite is like a sculptured image having a double head, one head within another; the internal head is connected with the trunk or body; and the external, which can rotate about the other, is painted in front with appropriate colors, like a human face, not unlike the heads of wood that are displayed at the shops of hair-dressers. He is also like a boat which the sailor, by a proper adjustment of the sail, can direct at pleasure, either with the wind or against it; his favoring every one who gives him indulgence in the enjoyments of the flesh and its senses, is his management of the sail. Ministers who are hypocrites are perfect comedians, mimics, and players, who can personate kings, dukes, primates, and bishops; and as soon as they have put off their theatrical robes, visit brothels and consort with harlots. They are also like doors hung on

the round hinge, which can open either way; such is their mind, for it can be opened toward hell and toward heaven, and when opened to one it is closed to the other; for, what is wonderful, when they are ministering in holy things and teaching from the Word, they know not but that they believe those things, for the door is then closed toward hell; but as soon as they return home, they believe nothing, for the door is then shut toward heaven. With consummate hypocrites there is an intestine enmity against truly spiritual men, for it is like that of satans against the angels of heaven. They are not sensible of this while they live in the world, but it manifests itself after death, when their external, by which they counterfeited the spiritual man, has been taken away; for it is their internal man which is such a satan. But I will tell how spiritual hypocrites (who are such as *walk in sheep's clothing, but inwardly are ravening wolves*, Matt. vii. 15) appear to the angels of heaven; they appear like soothsayers walking on the palms of their hands and praying; who with the mouth and from the heart cry to demons and kiss them, but they clap in the air with their shoes, and so they make sound to God. But when they stand on their feet, their eyes look like those of a leopard, they step like wolves, as to the mouth they are like the fox, as to the teeth like crocodiles, and as to faith like vultures.

X. There is no Faith with the Evil.

382. All who deny that the world was created by God, and so deny God, are evil; for they are atheist naturalists. They all are evil, because all good which is good not only naturally but also spiritually is from God; wherefore they who deny God are not willing, and therefore are not able, to receive any good from any other source than from their proprium [*ownhood*], and man's proprium is the lust of his flesh; and whatever proceeds from this is spiritually evil,

however good it seems naturally. Such persons are theoretically evil; but they are practically evil who pay no regard to the Divine commandments (which are exhibited in a summary in the decalogue), and live like outlaws. These also deny God in heart (although many of them confess Him with the mouth), because God and His commandments make one; for which reason the ten commandments of the decalogue were called *Jehovah there* (Num. x. 35, 36; Ps. cxxxii. 7, 8). But to make it more manifest that the evil have no faith, a conclusion will be made from these two propositions: 1. *The evil have no faith, because evil belongs to hell, and faith belongs to heaven.* 2. *All those in Christendom have no faith who reject the Lord and the Word, although they live morally, and speak, teach, and write rationally, even about faith.* But of these separately.

383. (1.) *The Evil have no Faith, because Evil belongs to Hell, and Faith belongs to Heaven.* Evil belongs to hell, because all evil is from hell; faith belongs to heaven, because all the truth which is of faith is from heaven. As long as man lives in the world, he is kept and he walks in the middle [region] between heaven and hell, and is there in spiritual equilibrium, which is his free-will. Hell is under his feet, and heaven is above his head; and whatever ascends from hell is evil and false, but whatever comes down from heaven is good and true. Man being in the middle [region] between those two opposites, and at the same time in spiritual equilibrium, can choose, adopt, and appropriate to himself either the one or the other, from freedom. If he chooses the evil and false, he conjoins himself with hell; if the good and true, he conjoins himself with heaven. From this it is manifest not only that evil belongs to hell and faith to heaven, but also that the two cannot be together in the same subject or man For if they were together, the man would be drawn in two directions, as if two ropes were tied around him and he were drawn upward by one and downward by the other,

and thus he would become as one suspended in the air. And it would be as if he were to fly like a blackbird, now upward and now downward; and when flying upward, should adore God, and when downward, the devil. Every one sees that this is profane. That *no man can serve two masters, but hates one and loves the other*, the Lord teaches in Matthew (vi. 24). That where evil is there is no faith, may be illustrated by various comparisons, as by these: Evil is like fire (infernal fire is nothing but the love of evil), and it consumes faith like stubble, reducing it and all belonging to it to ashes. Evil dwells in darkness, and faith in light; and evil by falsities extinguishes faith, as darkness extinguishes light. Evil is black like ink, and faith is white like snow and clear-white like water; and evil blackens faith, as ink blackens snow or water. Moreover, evil and the truth of faith cannot be conjoined, except as what is stinking with what is aromatic, as urine with wine of good flavor; and they cannot be together except as a noisome carcass in the same bed with a living man; and they cannot dwell together any more than a wolf can dwell in a sheepfold, a hawk in a dovecote, and a fox in a hencoop.

384. (2.) *All those in Christendom have no Faith who reject the Lord and the Word, although they live morally, and speak, teach, and write rationally, even about Faith.* This follows as a conclusion from all that precedes; for it has been shown that the true and only faith is in the Lord and from the Lord, and that faith which is not in Him and from Him is not spiritual faith but natural; and merely natural faith has not the essence of faith in it. Moreover, faith is from the Word; it is from no other source; because the Word is from the Lord, and consequently the Lord Himself is in the Word. He therefore says that *He is the Word* (John i. 1, 2). From this it follows that they who reject the Word reject the Lord also, for these cohere as one; and further that they who reject either the one or

the other also reject the church, because the church is from the Lord through the Word; furthermore, that they who reject the church are outside of heaven, for the church gives introduction into heaven; and they who are outside of heaven are among the damned, and these have no faith. They who reject the Lord and the Word have no faith, although they live morally, and speak, teach, and write rationally even about faith, because their moral life is not spiritual but natural, and their rational mind also is not spiritual but natural; and merely natural morality and rationality are in themselves dead; wherefore, to them as dead there is no faith. A man who is merely natural and dead as to faith, can indeed speak and teach concerning faith, charity, and God, but not from faith, from charity, and from God. That they alone have faith who believe in the Lord, and that others have not faith, is evident from these passages: *He that believeth on the Son is not condemned, but he that believeth not the Son is condemned already, because he hath not believed in the name of the Only-begotten Son of God* (John iii. 18). *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him* (iii. 36). Jesus said that when the Spirit of truth is come, it will *reprove the world of sin because they believe not on Me* (xvi. 8, 9); and to the Jews He said, *If ye believe not that I am, ye shall die in your sins* (viii. 24). Wherefore David says, *I will declare the decree; Jehovah hath said, Thou art My Son, this day have I begotten Thee. Kiss the Son, lest He be angry, and ye perish in the way. Blessed are all they that put their trust in Him* (Ps. ii. 7, 12). That in the consummation of the age, which is the last time of the church, there would be no faith, — because none in the Lord as the Son of God, the God of heaven and earth, and one with the Father, — the Lord foretells in the Evangelists, saying that there would be *the abomination of desolation, and tribulation such as was not, nor ever shall be.* Also that

the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven (Matt. xxiv. 15, 21, 29). And in the Apocalypse, *that Satan, being loosed from his prison, will go forth to deceive the nations which are in the four corners of the earth, whose number is as the sand of the sea* (xx. 7, 8). And because the Lord foresaw this, He also said, *Nevertheless, when the Son of Man cometh, shall He find faith on the earth?* (Luke xviii. 8.)

385. To the above will be joined these RELATIONS. FIRST: An angel once said to me, "If you wish to see clearly what FAITH and CHARITY are, and thus what faith separate from charity is, and what faith conjoined with charity, I will show it so that it shall be seen." I answered, "Show it." And he said, "Instead of faith and charity, think of light and heat, and you will see clearly. Faith in its essence is truth which is of wisdom; and charity in its essence is the affection of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat. The light and heat in which angels are, essentially are nothing else. From this you can clearly see what faith separate from charity is, and what faith conjoined with charity is. Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring. Wintry light, which is light separated from heat, because it is conjoined with cold, even strips the trees wholly of their leaves, kills the grass, hardens the earth, and freezes the waters; but the vernal light, which is light conjoined with heat, quickens the trees to put forth, first leaves, then blossoms, and finally fruits; it opens and softens the earth, that it may produce grasses, herbs, flowers and shrubs; it also melts the ice, that waters may flow from the springs. It is wholly similar with faith and charity. Faith separated from charity deadens all things, and faith conjoined with charity quickens all things. This quickening and that deadening may be seen to the life in our spiritual world, because here faith is light, and

charity is heat; for where there is faith conjoined with charity, there are paradisal gardens, flower-beds, and grass-plots, in their pleasantness according to the conjunction; but where there is faith separated from charity, there is not even grass; and where it is green, this is from briers and thorns." Not far from us at this time were some clergymen whom the angel called justifiers and sanctifiers of men by faith alone, and also mystery-men. We said these same things to them, and so demonstrated them that they could see that it was so; and when we asked, "Is it not so?" they turned themselves away and said, "We did not hear." But we cried out to them, saying, "Hear now, then." But they then put both hands over their ears, and shouted, "We do not wish to hear."

After hearing this, I talked with the angel about solitary faith, and said that by living experience it was given me to know that that faith is like the light of winter. And I told him that for several years spirits with faith of various kinds had passed by me, and that whenever those who separated faith from charity came near, such coldness seized my feet and afterwards the loins, and at length my breast, that I hardly knew but that all the vitality of my body was about to become extinct, which also would have come to pass if the Lord had not driven those spirits away and liberated me. To me it seemed wonderful that those spirits had no sense of cold in themselves; this they confessed. I therefore compared them to fishes under the ice, which also do not feel any cold, since their life, and hence their nature, is in itself cold. I then perceived that this cold emanated from the fatuous light of their faith; like what takes place in swampy and sulphurous places in midwinter after sunset; this fatuous and cold light is often seen by travellers. Such spirits may be compared to icebergs torn from their places in northern regions, which are carried about on the ocean; of which I have heard it said, that when they come near a ship, all who are on board begin to shiver with cold. Where-

fore companies of those who are in faith separated from charity, may be likened to those icebergs, and, if you please, they may also be called so. It is known from the Word that faith without charity is dead; but I will tell whence comes its death. Its death is from cold; from which that faith expires like a bird in a severe winter; first it dies as to its power to see, then at the same time as to its power to fly, and at length as to power to breathe; and then it falls headlong from the branch into the snow, and is buried there.

386. Second Relation. One morning, awaking from sleep, I saw two angels descending from heaven, one from the southern part of heaven and one from the eastern part, both in chariots, to which were harnessed white horses. The chariot in which was borne the angel from the south in heaven, shone like silver; and the chariot that bore the angel from the east, shone like gold: and the reins which they held in their hands flashed as from the flamy light of the dawn. So did those two angels appear to me in the distance; but when they came near they did not appear in chariots, but in their angelic form, which is the human. He who came from the east in heaven, was in a shining purple garment, and he who came from the south in heaven, in a garment of hyacinthine blue. When they were in the regions that are beneath the heavens, they ran to meet each other, as if emulous as to which should be first, and embraced and kissed each other. I heard that these two angels, while they lived in the world, were conjoined in an interior friendship; but now one was in the eastern heaven, and the other in the southern. In the eastern heaven are they who are in love from the Lord, but in the southern heaven those who are in wisdom from the Lord. When they had conversed awhile concerning the magnificent things in their heavens, this came up in their discourse, Whether heaven in its essence is love, or is wisdom. They at once agreed that the one is of the other, but questioned which is the

original. The angel who was from the heaven of wisdom asked the other what love is; and he answered that love, having its origin from the Lord as a Sun, is the heat of the life of angels and men, thus the *esse* of their life; and that the derivations of love are called affections; and that by these are produced perceptions, and so thoughts; from which it flows that wisdom in its origin is love; consequently that thought in its origin is the affection of that love; and that it may be seen from the derivations viewed in their order that thought is nothing else than the form of affection; and that this is not known, because thoughts are in light, but affections are in heat; and that we therefore reflect upon thoughts, but not upon affections. That thought is nothing else than the form of the affection of some love, may also be illustrated by speech, as this is nothing but the form of sound. It is similar, also, because sound corresponds to affection, and speech to thought; wherefore affection makes sound, and thought speaks. This may also be made quite clear if we say, Take sound away from speech, and is there any thing of speech left? In like manner, take away affection from thought, and is there any thing of thought left? From this it is now manifest that love is the all of wisdom; consequently, that the essence of the heavens is love, and their existence is wisdom; or, what is the same, that the heavens *are* from the Divine love, and that they *exist* from the Divine love by the Divine wisdom; and therefore, as was said before, the one is of the other. There was with me then a novitiate spirit, who, on hearing this, inquired whether it was the same with charity and faith, because charity is of affection and faith is of the thought. And the angel replied, "It is altogether similar; faith is nothing but the form of charity, just as speech is the form of sound.* Faith is also formed

* The Latin here reads, "sicut Sonus est forma loquelae." We find the same in *Apocalypsis Revelata*, n. 875. But in Swedenborg's own copy of *Vera Christiana Religio*, there is a marginal correction in

from charity, as speech is formed from sound. We are also acquainted with the mode of the formation in heaven, but there is not leisure to explain it here." He added, "By faith, I mean spiritual faith, in which there are life and spirit solely from the Lord through charity; for charity is spiritual, and through charity faith is so. Wherefore faith without charity is merely natural faith, and this faith is dead; it conjoins itself also with merely natural affection, which is nothing but lust." The angels spoke of these things spiritually; and spiritual speech embraces thousands of things which natural speech cannot express, and what is wonderful, which cannot even fall into the ideas of natural thought. After this conversation the angels departed; and as they withdrew, each to his own heaven, there appeared stars around their heads; and when they were at a distance from me, they again appeared in chariots as before.

387. Third Relation. After these two angels were out of my sight, I saw a garden on the right, in which there were olive-trees, fig-trees, laurels, and palms, arranged in order according to correspondence. I looked thither, and among the trees I saw angels and spirits walking and conversing. And then in return one angelic spirit looked at me. They are called angelic spirits who are preparing for heaven, in the world of spirits. That spirit came to me from the garden, and said, "Will you come with me into our paradise? You shall hear and see wonderful things." And I went with him. And he then said to me, "These whom you see (for there were many others), are all in the love of truth, and thence are in the light of wisdom. There is also a palace here, which we call the *Temple of Wisdom;* but no one can see it who believes himself to be very wise, still less he who believes himself to be wise enough, and less still he who believes himself to

his handwriting, *Loquela* being substituted for *Sonus*, and *soni* for *loquelae*. This agrees with the statement found earlier in this number, and it has been followed in the translation.

be wise from himself. This is because these are not in the reception of the light of heaven from the love of genuine wisdom. It is genuine wisdom for a man to see from the light of heaven that what he knows, understands, and is wise in, is as little compared with what he does not know and understand and in which he is not wise, as a drop to the ocean; and so, almost nothing. Every one who is in this paradisal garden, and acknowledges from perception and sight in himself that he has comparatively so little wisdom, sees that Temple of Wisdom; for interior light in a man's mind enables him to see it, but not his exterior light without the interior." Now as I have often thought this, and from knowledge, and then from perception, and at last from interior light, have acknowledged that man has so little wisdom, behold it was granted me to see that temple. As to form it was wonderful. It was raised high above the ground, quadrangular, the walls of crystal, the roof of translucent jasper elegantly arched, the substructure of various precious stones. There were steps for ascent into it, of polished alabaster. At the sides of the steps appeared the figures of lions with their whelps. And I then asked whether it was allowable to enter, and was told that it was. I therefore ascended; and as I entered, I saw as it were cherubs flying under the roof, but soon vanishing. The floor on which we walked was of cedar; and the whole temple, from the transparency of the roof and walls, was built for a form of light. The angelic spirit entered with me, to whom I related what I heard from the two angels concerning Love and Wisdom, as also concerning Charity and Faith. And then he asked, "Did they not speak of a third also?" I said, "What third?" He replied, "There is the Good of Use. Love and wisdom without the good of use are not any thing; they are ideal entities only, nor do they become real before they are in use; for love, wisdom, and use are three things which cannot be separated; if separated, no one of them is any thing. Love is not any thing without wisdom, but in

wisdom it is formed for something; this something for which it is formed, is use. Therefore, when love through wisdom is in use, it then really is, because it exists actually. They are wholly like end, cause, and effect. The end is not any thing, unless through the cause it is in the effect. If one of the three is dissolved, the whole is dissolved and becomes as nothing. It is similar with charity, faith, and works. Charity without faith is not any thing, nor is faith without charity; nor are charity and faith without works: but in works they are something, the quality of which is according to the use of the works. It is similar with affection, thought, and operation; and similar also with will, understanding, and action; for will without understanding is like the eye without sight; and the two without action are like a mind without a body. That it is so, may be clearly seen in this temple, because the light in which we are here is a light that enlightens the mind's interiors. That there is nothing complete and perfect unless there is a trine, geometry also teaches, for a line is not any thing unless it becomes a surface, nor is a surface any thing unless it becomes a solid; wherefore the one must be produced into another that they may exist, and they co-exist in the third. As in this, so is it also in all created things and in each one singly; they have been made finite in their third. Now it is from this that *three* in the Word signifies complete, and wholly. Since this is so, I could not but wonder, that some profess faith alone, some charity alone, and some works alone; when yet the one without a second, and two together without the third, are not any thing." But then I asked, "Cannot a man have charity and faith, and still not have works? Cannot a man have a preference for something, and be in thought about it, and yet not be in the performance of it?" And the angel*

* The Latin here reads *Angelus*. In the margin of Swedenborg's own copy (perhaps *not* by his hand), this is changed to *Spiritus Angelicus*, which better agrees with the statement in an earlier part of this number, and which is the reading in *Apocalypsis Revelata*, n. 875.

answered me, "He cannot except ideally,—not really; he must still be in the endeavor or will to operate; and will or endeavor is in itself *act*, because it is a continual effort to act, which becomes an act in externals when the conclusion is reached. On this account, endeavor and will, as an internal act, is accepted by every wise man, because it is accepted by God, altogether as an external act, provided it is not deficient when opportunity is given."

388. FOURTH RELATION. I have spoken with some who are meant in the Apocalypse by the *dragon*, and one of them said, "Come with me, and I will show you the enjoyments of our eyes and hearts." And he led me through a dark forest and up on a hill from which I could behold the enjoyments of the dragons. And I saw an amphitheatre built in the form of a circus, with benches around constructed on an upward slant, upon which sat the spectators. They who sat upon the lowest benches appeared to me at a distance like satyrs and priapi, some with a slight covering for their shame, and some naked without any. On the benches above these sat whoremongers and harlots; such they appeared to me to be from their gestures. And the dragon then said to me, "Now you will see our sport." And I saw as it were bullocks, rams, sheep, kids, and lambs let into the area of the circus; and after these were let in, a gate was opened, and there rushed in as it were young lions, panthers, tigers, and wolves, and they attacked the flock with fury, and tore and slaughtered them. But after that carnage, the satyrs scattered sand over the place of the slaughter. Then the dragon said to me, "These are our sports which delight our minds" [*animus*]. And I answered, "Away, demon; after a short time you will see this amphitheatre converted into a lake of fire and brimstone." At this he laughed and went away. And afterwards I was thinking to myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted as long as they are in the world of spirits; but after their

time in that world has passed, such theatrical scenes are turned into such as are direful and infernal. All those things that were seen were induced by the dragon by means of fantasies; so there were no bullocks, rams, sheep, kids, and lambs; but they made the genuine goods and truths of the church, which they hated, to appear so. The lions, panthers, tigers, and wolves, were appearances of the lusts in those who seemed like satyrs and priapi. Those with no covering for their shame, were they who believe that evils do not appear before God; and those with a covering were they who believed that they do appear, but do not condemn, provided men are in faith. The whoremongers and harlots were falsifiers of the truths of the Word, for whoredom signifies falsification of the truth. In the spiritual world all things in the distance appear according to correspondences; which, when they appear in forms are called representations of spiritual things in objects similar to those that are natural. Afterwards I saw them going out of the forest; the dragon in the midst of the satyrs and priapi, and waiters and scullions (who were the whoremongers and harlots) behind them. The company was increased on the way, and then I heard what they were saying to each other. They said that they saw a flock of sheep with lambs in a meadow, and that this was a sign that one of the cities of Jerusalem was near, where charity is the chief thing. And they said, "Let us go and take that city, and cast out the inhabitants, and plunder their goods." They approached the city, but there was a wall around it, and angel guards were upon the wall. And then they said, "Let us take it by stratagem; let us send some one expert in mussitation,* who can make black white and white black, and can color the truth of any matter." And one was found, skilled in metaphysical arts, who could change ideas of things into ideas of terms, and conceal

* For the meaning of *mussitation*, muttering, or mumbling, as here used, see "Apocalypse Revealed," n. 462. Also see Isaiah viii. 19.

the things themselves under formulas, and so fly away like a hawk with the prey beneath his wings. He was instructed how he should speak with the citizens, — that they were in fellowship in religion, and were to be admitted. Going up to the gate he knocked; and when it was opened, he said that he wished to speak with the wisest man of the city. And he entered, and was conducted to a certain one whom he addressed as follows: "My brethren are outside of the city, and they beg to be received. They are in fellowship with you in religion. With you we make faith and charity the two essentials of religion; the only difference is that you say that charity is the primary and that faith is from it, while we say that faith is the primary and that charity is from it. What matters it whether the one or the other is called the primary when both are believed in?" The wise man of the city answered, "Let us not talk on this subject by ourselves, but in the presence of others who may be arbiters and judges; otherwise, no decision is reached." And some were then sent for, to whom the dragonist addressed the same words as before. And the wise man of the city then answered, "You have said that it is the same thing whether charity is taken as the primary of the church, or faith, provided it is agreed that both of them make the church and its religion; and yet there is a difference like that between the prior and the posterior, between cause and effect, the principal and the instrumental, the essential and the formal. I say such things because I perceive that you are expert in metaphysical art, which art we call mussitation, and some call it incantation: but to leave those terms, the difference is as between that which is above and that which is beneath; yes, if you are willing to believe it, the difference is like that between the minds of those who dwell in the higher and of those who dwell in the lower parts of this world; for that which is the primary makes the head and the breast, and that which is from it makes the feet and their soles. But

let us first agree as to what charity is, and what faith is;—that charity is the affection of the love of doing good to the neighbor for the sake of God, salvation, and eternal life; and that faith is thought from trust, respecting God, salvation, and eternal life." And the emissary said, "I grant that this is faith; and I grant also that charity is that affection, for the sake of God, because for the sake of His command, — not, however, for the sake of salvation and eternal life." After this agreement and disagreement, the wise man of the city said, "Is not affection or loving the primary? is not thought from it?" But he that was sent by the dragon said, "This I deny." But he received for answer, "You cannot deny it. Does not a man think from some love? Take away love, can he think any thing? It is precisely as if you should take away sound from speech. If you were to take away sound, could you speak any thing? Sound also is of the affection from some love, and speech is of the thought; for love gives sound, and thought speaks. It is also like flame and light; if you take away the flame, does not light perish? It is similar with charity because this is of love, and with faith because this is of the thought. Can you not thus comprehend that the primary is the all in the secondary, altogether as with flame and light? From which it is manifest, that if you do not make that the primary which is primary, you are not in the other. Wherefore if you put faith, which is in the second place, in the first, you will appear in heaven only as an inverted man, with his feet upward and his head downward; or like a mountebank, who, with his body upside down, walks on the palms of his hands. When ye appear such in heaven, what then are your good works, which are charity in act, but such as that mountebank would do with his feet, because he cannot do them with his hands? Hence your charity is natural and not spiritual, because it is inverted." The emissary understood this; for every devil can understand what is true when he hears

it, but he cannot retain it, because when the affection of evil which in itself is the lust of the flesh returns, it casts out the thought of truth. And afterwards the wise man of the city showed in many ways what the quality of faith is when it has been accepted as the primary, that it is merely natural and is persuasion without any spiritual life; consequently, that it is not faith. And he added, "I can almost say that in your faith there is no more that is spiritual than in thought about the kingdom of the Mogul, the diamond mine there, and of the treasure and court of that emperor." Hearing this the dragonist went away angry, and reported to his companions outside of the city. And when they heard that it was said that charity is the affection of the love of doing good to the neighbor for the sake of salvation and eternal life, they all cried out, "This is a lie!" And the dragon himself exclaimed, "Alas, what wickedness! Are not all the works which are of charity, when done for the sake of salvation, meritorious?" Then they said to one another, "Let us call together still more of our people, and besiege this city, and cast out those charities." But when they attempted this, lo, there appeared as it were fire out of heaven which consumed them. But the fire out of heaven was an appearance of their anger and hatred against those who were in the city, because they cast down faith from the first to the second place, yes, to the lowest beneath charity, because they said that [theirs] was not faith. They appeared to be consumed as by fire, because hell was opened under their feet, and they were swallowed up. Things similar to these happened in many places in the day of the last judgment, and this is what is meant by these words in the Apocalypse: The dragon *shall go out to seduce the nations which are in the four corners of the earth, to gather them together to battle; and they went up on the plain of the earth, and encompassed the camp of the saints and the beloved city, but fire came down from God out of heaven, and consumed them* (xx. 8, 9).

389. Fifth Relation. A paper was once seen, sent down from heaven to a society in the world of spirits, where were two prelates of the church, with canons and elders under them. The paper contained an exhortation that they should acknowledge the Lord Jesus Christ as the God of heaven and earth, as He Himself taught (Matt. xxviii. 18); also that they should recede from the doctrine of faith justifying without the works of the law, because it is erroneous. This paper was read and copied by many; and respecting those things which were in it, many thought and spoke from judgment. Yet after they received it, they said among themselves, "Let us hear the prelates." And they were heard; but they spoke against it and disapproved. For the prelates of that society were hard of heart, from the falsities with which they had been imbued in the former world. Wherefore, after a short consultation among themselves, they sent the paper back to heaven whence it came. This having been done, after some murmuring most of the laity receded from their former assent, and then the light of their judgment in spiritual things, which before shone bright, was suddenly extinguished. After they had been admonished again, but to no purpose, I saw that society sinking down (but how deeply I did not see), and thus withdrawn from the sight of those who worship the Lord only, and are averse to justification by faith alone. But after some days, I saw nearly a hundred ascending from the lower earth which was the limit to which that little society sunk down. They came up to me, and one of them spoke and said, "Listen to what is wonderful. When we sunk down, the place appeared to us like a swamp, but presently like dry land, and afterwards like a little city, in which many had each his own house. After a day had passed we consulted among ourselves as to what was to be done. Many said that we must go to the two prelates of the church and censure them mildly because they sent the paper back to heaven from which it was sent

down, and on account of which this had befallen us. They also chose some who went to the prelates (and he who was speaking with me said that he was one of them), and then one among us who excelled in wisdom spoke to the prelates thus: 'We believed that with us above others were the church and religion, because we have heard it said that we are in the greatest gospel light; but there has been given to some of us enlightenment from heaven, and in the enlightenment a perception that at this day there is no longer any church in the Christian world, because there is no religion.' The prelates replied, 'What are you saying? Is there not a church where there is the Word, where Christ the Saviour is known, and where there are the sacraments?' To this our friend replied, 'Those things belong to the church, for they make the church; but they do not make it outside of man, but within him.' And he further said, 'Can the church be where three Gods are worshipped? Can the church be where its whole doctrine is founded on a single saying of Paul falsely understood, and consequently not upon the Word? Can there be the church while the Saviour of the world Who is the very God of the church is not approached? Who can deny that religion is to shun evil and to do good? Is there any religion [where it is taught*] that faith alone saves, and not charity at the same time? Is there religion where it is taught that the charity proceeding from a man is nothing but moral and civil charity? Who does not see that in that charity there is not any thing of religion? Is there in faith alone any thing of deed or work? and yet religion consists in doing. Is there found a nation in all the world, which excludes all saving power from the goods of charity, which are good works? when yet the all of religion consists in good, and the all of the church in doc-

* The words within brackets have been supplied from the "Apocalypse Revealed," n. 675. We also find the corresponding Latin, *ubi docetur*, in the margin of Swedenborg's copy of this work

trine which teaches truths, and goods by truths. What glory we should have had if we had accepted those things which the paper that was sent down from heaven carried in its bosom!' Then the prelates said, 'You speak too loftily. Is not *faith in act*, which is faith fully justifying and saving, the church? And is not *faith in state*, which is faith proceeding and perfecting, religion? Sons, lay hold on this.' But then our wise companion said, 'Hear, Fathers: Does not man according to your dogma, conceive *faith in act* like a stock? Can a stock be quickened into a church? And is not *faith in state*, according to your idea, the continuation and progression of *faith in act?* And since, according to your dogma, every thing saving is in faith, and not any thing in the good of charity from man, where then is religion?' Then the leaders said, 'You speak so, friend, because you do not know the mysteries of justification by faith alone; and he who does not know them does not interiorly know the way of salvation. Your way is external and the way of the common people. Go in that way if you will, yet know only that all good is from God and nothing from man, and so that in spiritual things man has no ability of himself. How then can man do good that is spiritual good, of himself?' To this our spokesman, being very indignant, replied, 'I know your mysteries of justification better than you do, and I tell you plainly that inwardly in your mysteries I have seen nothing but spectres. Is it not religion to acknowledge [and love*] God, and to hate and shun the devil? Is not God good itself, and the devil evil itself? Who in the whole world that has any religion does not know this? And is not acknowledging and loving God this, — to do good, because it is God's and is from Him? And is not shunning and hating the devil this, — not to do evil, because this is the

* The words within brackets have been supplied from the "Apocalypse Revealed," n. 675. The corresponding Latin, *et amare*, we find as a marginal correction in Swedenborg's own copy of this work.

devil's and is from him? Or what is the same thing, does your *faith in act*, which you call faith fully justifying and saving, or what is again the same, your act of justification by faith alone, teach the doing of any good which is God's and is from Him? And does it teach the shunning of any evil which is the devil's and from him? Not in the least; because you maintain that there is nothing of salvation in either. What is your *faith in state*, which you have called faith proceeding and perfecting, but the same with *faith in act?* How can this be perfected when you exclude all good done by man as from himself? saying in your mysteries, "How can a man be saved by any good from himself, when salvation is gratuitous? and what good comes from man but what is meritorious? and yet all merit belongs to Christ. Wherefore to do good for the sake of salvation would be to attribute to oneself what belongs to Christ alone; thus also it would be to wish to justify and save oneself. Again, how can any one work what is good, when the Holy Spirit works all, without any help from man? What need is there, then, of any accessory good from man, when all the good from man is in itself not good?"—besides other things. Are not these your mysteries? But in my eyes they are mere subtleties and artifices, contrived for the purpose of setting aside good works which are the goods of charity, to establish your faith alone. And because you do this, you look at man, with regard to faith, and in general with regard to all spiritual things that pertain to the church and religion, as a stock or as a lifeless form, and not as a man created in the image of God, to whom was given and is given continually the faculty of understanding and willing, of believing and loving, and of speaking and doing, altogether as from himself; and especially in spiritual things, because man is man from them. If man did not think and operate as from himself in spiritual things, for what then would be the Word? for what the church, and religion? and for what, worship? You know

that to do good to the neighbor from love is charity; and yet you do not know what charity is, when yet charity is the soul and essence of faith. And as charity is both of these, what then is faith when charity is removed but dead faith? And dead faith is nothing but a spectre. I call it a spectre, because James calls faith without good works not only dead, but also diabolical.' Then one of those prelates, when he heard his faith called dead, diabolical, and a spectre, became so enraged, that he snatched the mitre from his head, and threw it upon the table, saying, 'I will not resume it until I have taken vengeance upon the enemies of the faith of our church;' and he shook his head, muttering, and saying, '*That James, that James!*' On the front of the mitre there was a plate on which was engraved, *Faith alone justifying*. And suddenly there appeared a monster rising out of the earth, with seven heads, with feet like a bear's, a body like a leopard's, and a mouth like a lion's, altogether like the beast which is described in the Apocalypse (xiii. 1, 2), whose image was made and worshipped (verses 14, 15). This spectre took the mitre from the table, and stretched it wide at the bottom, and put it on his seven heads; and then the earth opened under his feet, and he sunk down. On seeing this, the prelate cried out, 'Violence! Violence!' We then left them; and behold there were steps by our eyes, by which we ascended and returned upon the earth, and into the view of heaven, where we were before." These things were related to me by the spirit who with a hundred others had ascended from the lower earth.

390. Sixth Relation. In the northern quarter of the spiritual world, I heard as it were the noise of waters; I therefore went toward it; and when I was near, it ceased; and I heard a sound like that from an assembled multitude. And then was seen a house full of holes, surrounded by a rough wall, from which that sound was heard. I went to it. A doorkeeper was there, and I asked him who were

there. He said, "The wisest of the wise, who determine with each other supernatural things." He spoke so from his simple faith. And I asked whether it was allowable to enter. He said that it was, "provided you do not say any thing, for I have leave to admit gentiles, who stand with me near the door." I therefore entered; and behold there was a circular hall, and in the middle of it a pulpit; and a company of so-called wise men were discussing the mysteries of their faith. The matter or proposition then submitted for discussion was, "Whether the good which a man does in *the state of justification* by faith, or in its progress after *the act*, is the good of religion or not." They said unanimously that by the good of religion was meant good which contributes to salvation. There was sharp discussion, but those prevailed who said that the good deeds which a man does in the state or progress of faith are only moral good, which are conducive to prosperity in the world, but contribute nothing to his being saved; to this, only faith contributes. And they confirmed it thus: "How can any voluntary good of man's be conjoined with free grace? And is not salvation of free grace? How can any good from man be conjoined with Christ's merit? And is not salvation by that alone? And how can man's operation be conjoined with the operation of the Holy Spirit? Does not this do all, without man's help? Are not these three things alone saving, in the act of justification by faith? and the same three continue alone saving in its state or progress. Wherefore the accessory good from man can by no means be called the good of religion, which as was said contributes to his being saved; but if any one does it for the sake of being saved, since the will of man is in it (and this cannot but regard it as merit), it should rather be called the evil of religion." There were two gentiles standing near the doorkeeper in the vestibule; and they heard these things, and said to each other, "These people have no religion. Who does not see that to do good to the neighbor for

God's sake, thus with God and from God, is what is called religion?" And the other said, "Their faith has infatuated them." And they then asked the doorkeeper, "Who are they?" The doorkeeper said, "They are wise Christians." And they replied, "Nonsense, you are feigning this; they are play-actors; they talk like them." And I went away. It was of the Divine auspices of the Lord that I came to that house, and that they then deliberated concerning these matters, and that all took place as described.

391. Seventh Relation. What a desolation of truth and theological meagreness there are at this day in the Christian world, was brought to my knowledge from conversing with many of the laity and of the clergy in the spiritual world. With the latter there is such spiritual destitution that they scarcely know any thing but that there is a Trinity, of Father, Son, and Holy Spirit; and that faith alone saves; and of Christ the Lord they know only the historical things concerning Him found in the Evangelists. But all else which the Word of both Testaments teaches concerning Him, — as that the Father and He are one, that He is in the Father and the Father in Him, that He has all power in heaven and in earth, that it is the Father's will that they should believe in the Son, and that whosoever believeth in Him hath everlasting life, — these and many other things are as unknown to them and as remote as the things that lie at the bottom of the ocean, yes, as those which are at the centre of the earth. And when such things are brought forth from the Word and read, they stand as if they heard and yet did not hear; nor do they enter their ears more deeply than the whispering of the wind or the beating of a drum. The angels who are sometimes sent by the Lord to visit the Christian societies that are in the world of spirits, thus beneath heaven, lament exceedingly, saying that there is a dulness and consequent thick darkness among them in matters that pertain to salvation, almost like that of a talking parrot. Their learned

also say that in spiritual and Divine things they understand no more than statues. An angel once told me that he conversed with two of the clergy, one of whom was in faith separate from charity, and the other in faith not separate. With the one who was in faith separate from charity he spoke as follows: "Friend, who are you?" He replied, "I am a Reformed Christian." "What is your doctrine, and the religion from it?" He answered, "It is faith." The angel asked, "What is your faith?" He replied, "My faith is, that God the Father sent the Son to take upon Himself the damnation of the human race, and that we are saved thereby." The angel asked further, "What more do you know about salvation?" He replied, "Salvation is effected by that faith alone." Again the angel asked, "What do you know of redemption?" He replied, "It was accomplished by the passion of the cross, and the merit of the Son is imputed through that faith." Again, "What do you know of regeneration?" He answered, "It is effected by that faith." "Tell what you know about love and charity." He replied, "They are that faith." "And what do you think of the commandments of the decalogue, and of the others in the Word?" He replied, "They are in that faith." Then said the angel, "You will therefore do nothing." He replied, "What am I to do? I cannot from myself do good that is good." "Can you have faith from yourself?" asked the angel. He replied, "I do not inquire into that; I am to have faith." At length he said, "Surely you know something more about the state of salvation [*salus*]?" He replied, "What more, since the work of salvation [*salvatio*] is by that faith alone?" But then the angel said, "You answer like one who plays but one note on a flute; I hear nothing but faith. If you know that and know nothing else, you know nothing. Go and see your companions." He went and found them in a desert, where there was no grass. He asked why this was so; and it was said, "Because they have nothing of the church."

With him who was in faith conjoined with charity, the angel spoke as follows: "Friend, who are you?" He replied, "I am a Reformed Christian." "What is your doctrine, and the religion from it?" He answered, "Faith and charity." "These are two things," said the angel. He replied, "They cannot be separated." The angel asked, "What is faith?" He replied, "To believe what the Word teaches." "And what is charity?" He answered, "To do what the Word teaches." The angel said, "Have you only believed those things, or have you also done them?" He replied, "I have also done them?" The angel of heaven then looked at him and said, "My friend, come with me, and dwell with us."

CHAPTER SEVENTH.

CONCERNING CHARITY, OR LOVE TOWARDS THE NEIGHBOR, AND CONCERNING GOOD WORKS.

392. HAVING treated of Faith, we now go on to treat of Charity; for faith and charity are conjoined like truth and good, and these two like light and heat in spring. This is said because spiritual light, which is the light that proceeds from the Sun of the spiritual world, in its essence is truth; therefore truth in that world, wherever it appears, shines with a splendor according to its purity; and spiritual heat, which also proceeds from that Sun, in its essence is good. These things are said, because it is the same with charity and faith as with good and truth; for charity is the complex of all things which a man does to the neighbor which belong to good, and faith is the complex of all things belonging to truth which a man thinks concerning God and concerning Divine things. Since, therefore, the truth of faith is spiritual light, and the good of charity is spiritual heat, it follows that it is the same with these two as with the two that bear the same name in the natural world; that is to say, from their conjunction all things on earth flourish, and in like manner from their conjunction all things in the human mind; but with the distinction that natural heat and light cause things on the earth to blossom, but spiritual heat and light cause things to blossom in the human mind; and that the latter blossoming, because it is spiritual, is wisdom and intelligence. There is also correspondence between them; and therefore the human mind in which charity is conjoined with faith and faith with charity, is in the Word likened to a garden, and

is also meant by the garden of Eden. This has been fully shown in the "Arcana Cœlestia" (published at London). It must be known, moreover, that if charity were not treated of after having treated of faith, what faith is could not be comprehended; since, as stated and shown in the preceding chapter, Faith without charity is not faith, and charity without faith is not charity, and neither of them lives except from the Lord (n. 355–361). And also, The Lord, charity, and faith make one, like life, will, and understanding; and if they are divided, each perishes, like a pearl reduced to powder (n. 362–367). And further, Charity and faith are together in good works (n. 373–378).

393. It is a constant truth that, for man to have spiritual life and consequently to be saved, charity and faith cannot be separated. This is self-evident to the understanding of any man even if it is not cultivated by means of the talents and the pounds of learning. Who does not see from some interior perception, and therefore give assent from the understanding, when he hears any one say that whoever lives well and believes aright is saved? And who does not reject it from the understanding, as he would a bit of dirt falling into the eye, when he hears it said that whoever believes aright and does not live well is also saved? inasmuch as from interior perception it then instantly comes into the thought, How can any one believe aright when he does not live well? And what is believing then, but a painted figure of faith, and not its living image? So again, if any one hears it said that whoever lives well is saved, although he does not believe, does not the understanding while revolving this or turning it over and over, see, perceive, and think that this is without coherence, inasmuch as to live well is from God? for all good that in itself is good is from God. What then is it to live well and not believe, but as with clay in the hand of the potter which cannot be formed into any vessel of use in the spiritual kingdom, but only in the natural? Furthermore, who

does not see contradiction in these two statements, that he who believes but does not live well is saved, — and, that he is saved who lives well and does not believe? Now because living well, which belongs to charity, is at this day both known and not known, — it is known what it is to live well naturally, but it is not known what it is to live well spiritually, — this will therefore be treated of, for it belongs to Charity. And this will be done *distinctly*, in series, by articles.

I. THERE ARE THREE UNIVERSAL LOVES, THE LOVE OF HEAVEN, THE LOVE OF THE WORLD, AND THE LOVE OF SELF.

394. A commencement is made with these three loves, because they are the universal and fundamental of all, and because charity has something in common with each of them. For by *the Love of Heaven* is meant love to the Lord and also love towards the neighbor; and because each of these regards use as the end, it may be called the love of uses. *The Love of the World* is not merely the love of wealth and property, but also of all that the world affords, and of all that delights the senses of the body; as beauty delights the eyes, harmony the ear, fragrance the nostrils, delicacies the tongue, softness the skin; also becoming dress, convenient habitations, society, thus all the enjoyments coming from these and many other things. *The Love of Self* is not merely the love of honor, glory, fame, and eminence, but also the love of meriting and soliciting office, and so of reigning over others. Charity has something in common with each of these three loves, because, viewed in itself, it is the love of uses; for charity wishes to do good to the neighbor (and good is the same as use), and from those loves every one regards uses as his ends; the love of heaven regards spiritual uses, the love of the world natural uses which may be called civil,

and the love of self corporeal uses which may also be called domestic, done for oneself and his own.

395. That these three loves are in every man from creation and therefore from birth, and that when they are rightly subordinated they perfect him, and when not rightly subordinated they pervert him, will be demonstrated in the next article. It is proper here merely to remark that these three loves are rightly subordinated when the love of heaven makes the head, the love of the world the breast and the abdomen, and the love of self the feet and their soles. The human mind is divided into three distinct regions, as repeatedly stated above: from the highest region man regards God, from the second or middle region the world, and from the third or lowest himself. Because the mind is such, it can be raised and it can raise itself upward, because to God and heaven; it can be spread and it can spread itself to the sides in all directions, because into the world and its nature; and it can be let downward and can let itself downward, because to earth and to hell. In these respects the sight of the body emulates that of the mind; it, too, can look upward, round about, and downward. The human mind is like a house of three stories which communicate by stairs; in the highest of which stories dwell angels from heaven, in the middle men from the world, and in the lowest *genii*. The man in whom these three loves are rightly subordinated, can ascend and descend at pleasure; and when he goes up to the highest story, he is in company with angels as an angel; and when from this he goes down to the middle story, he is there in company with men as an angel-man; and when from this he descends further, he is in company with *genii* as a man of the world, and instructs, reproves, and subdues them. In the man in whom these three loves are rightly subordinated, they are also so co-ordinated that the highest love which is the love of heaven is inwardly in the second which is the love of the world, and by this in the third or

lowest which is the love of self; and the love which is within directs at its pleasure that which is without. Wherefore if the love of heaven is inwardly in the love of the world, and by this in the love of self, the man does uses in each from the God of heaven. In operating, these three loves are like will, understanding, and action. The will flows into the understanding, and there provides itself with the means by which it produces action. But on these points more will be seen in the next article, where it will be demonstrated that the three loves if rightly subordinated perfect man; but if they are not rightly subordinated they pervert and invert him.

396. But in order that what follows in this chapter and in those succeeding, on FREE WILL, REFORMATION and REGENERATION, and so forth, may be presented in the light of reason so as to be clearly seen, it is necessary to premise something respecting the Will and the Understanding, Good and Truth, Love in general, the Love of the World and the Love of Self in particular, the External and the Internal Man, and the merely Natural and Sensual Man. These things will be laid open, lest the rational sight of man in its perception of what follows further on, should be as it were in a thick fog, and so should run through the streets of a city till it knows not the way home. For what is theology without the understanding, and if the understanding is not enlightened when the Word is read, but as a lamp in the hand not lighted, such as were in the hands of the five foolish virgins who had no oil? Of each, then, in its order.

397. I. OF THE WILL AND THE UNDERSTANDING 1. Man has two faculties which make his life; one is called the will, and the other the understanding. These are distinct from each other, but so created as to be one; and when they are one, they are called the mind. Wherefore they are the human mind, and all man's life is therein in its principles, and is thence in the body. 2. As all things

in the universe which are according to order have relation to good and truth, so all things in man have relation to the will and understanding, since good in man is of his will, and truth in him is of his understanding; for these two faculties, or these two lives of man, are their receptacles and subjects, the will being the receptacle and the subject of all things of good, and the understanding being the receptacle and the subject of all things of truth. Goods and truths with man are nowhere else. And because goods and truths with man are nowhere else, therefore neither are love and faith elsewhere, since love is of good and good is of love, but faith is of truth and truth is of faith. 3. The will and the understanding also make man's spirit; for in them reside his wisdom and intelligence, also his love and charity, and in general his life. The body is only obedience. 4. Nothing is of more concern to know than how the will and the understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding like that between good and truth. What the quality of that marriage is, will be evident from what will presently be adduced respecting good and truth, namely, that as good is the very *esse* of a thing and truth is its *existere* therefrom, so the will with man is the very *esse* of his life, but the understanding is the *existere* of life therefrom; for good, which is of the will, forms itself in the understanding, and presents itself to be seen.

398. II. Of Good and Truth. 1. All things in the universe that are in Divine order, have relation to good and truth. Nothing exists in heaven and nothing in the world that does not have relation to these two. This is because both of them, good as well as truth, proceed from God from Whom are all things. 2. From this it is manifest, that it is necessary for man to know what good is and what truth is, as also how the one regards the other, and how the one is conjoined with the other. But this is most necessary

for the man of the church; for as all things of heaven have relation to good and truth, so also have all things of the church, because the good and truth of heaven are the good and truth of the church also. 3. It is according to Divine order for good and truth to be conjoined and not separated, so for them to be one and not two; for they proceed from God conjoined, and in heaven they are conjoined; and therefore they must be conjoined in the church. In heaven the conjunction of good and truth is called the heavenly marriage; for all who are there are in this marriage. For this reason heaven is compared in the Word to a marriage; and the Lord is called the Bridegroom and Husband, but heaven is called the Bride and Wife, and the church the same. Heaven and the church are so called because they who are therein receive Divine good in truths. 4. All the intelligence and wisdom which the angels have is from that marriage, and not any from good separate from truth, nor from truth separate from good. It is the same with the men of the church. 5. Since the conjunction of good and truth is like a marriage, it is manifest that good loves truth, and that in return truth loves good, and that the one desires to be conjoined with the other. The man of the church who has not such love and such desire is not in the heavenly marriage, thus the church is not yet in him; for the conjunction of good and truth makes the church. 6. Goods are manifold: in general there are spiritual good and natural good, and both conjoined in genuine moral good. As are goods, so are truths; because truths are of good and are the forms of good. 7. As it is with good and truth, so it is, in the opposite way, with evil and falsity; that is, as all things in the universe which are according to Divine order have relation to good and truth, so all things that are contrary to Divine order have relation to evil and falsity: and as good loves to be conjoined with truth and truth with good, so evil loves to be conjoined with falsity and falsity with evil: and also, as all intelligence and wis-

dom are born from the conjunction of good and truth, so are all insanity and folly from the conjunction of evil and falsity. The conjunction of evil and falsity, viewed interiorly, is not marriage but adultery. 8. Because evil and falsity are opposite to good and truth, it is manifest that truth cannot be conjoined with evil, nor good with the falsity of evil. If truth is adjoined to evil, it becomes no longer truth but falsity, because it is falsified; and if good is adjoined to the falsity of evil, it becomes no longer good but evil, because it is adulterated. Yet falsity which is not of evil can be conjoined with good. 9. No one who is in evil and consequently in falsity from confirmation and the life, can know what good and truth are; since he believes his evil to be good, and from this he believes his falsity to be truth; but every one who is in good and consequently in truth from confirmation and the life, can know what evil and falsity are. This is because all good and its truth are heavenly in their essence, but all evil and the falsity from it are infernal in their essence; and every thing heavenly is in light, but every thing infernal in darkness.

399. III. Of Love in general. 1. Man's very life is his love; and such as the love is, such is the life, yes such is the whole man. But it is the dominant or reigning love which makes the man. This love has many other loves subordinate to it, which are derivations. Their appearance is under another aspect; but yet every one of them is in the dominant love, and with it they make one kingdom. The dominant love is as their king and head; it directs them; and through them as through mediate ends it regards and intends its own end, which is the primary and the ultimate of all; and this both directly and indirectly. 2. That which is of the dominant love, is what is loved above all things. What a man loves above all things is continually present in his thought, because it is in his will and it makes his veriest life. For example, one who loves wealth above all things, whether money or possessions, is continually

considering in his mind how he may procure it, rejoices inmostly when he acquires it, inmostly grieves when he loses it; his heart is in it. He who loves himself above all things is mindful of himself in every thing; he thinks of himself, speaks of himself, acts for the sake of himself; for his life is the life of self. 3. A man has for an end that which he loves above all things; this he regards in all things and in every single thing. It is in his will like the latent flow of a river which sweeps along and bears him away even when he is acting in some other way, for it is that which animates him. Such is that which one man searches out in another, and also sees; and by it he either leads him or acts with him. 4. A man is wholly such as the dominant [principle] of his life is; by this he is distinguished from others; according to this his heaven is made if he is good, and his hell if he is evil; it is his very will, his proprium, and his nature; for it is the very *esse* of his life. This cannot be changed after death, because it is the man himself. 5. All that gives enjoyment, satisfaction, and happiness to any one, comes to him from his ruling love and according to it. For a man calls that which he loves enjoyment, because he feels it; but that which he thinks and does not love, he may also call enjoyment, but it is not the enjoyment of his life. The love's enjoyment is what is good to a man, but the undelightful is what to him is evil. 6. There are two loves from which, as from their very fountains, all goods and truths exist; and there are two loves from which all evils and falsities exist. The two loves from which are all goods and truths, are love to the Lord and love towards the neighbor; but the two loves from which are all evils and falsities, are the love of self and the love of the world. The two latter when they are predominant, are wholly opposed to the two former. 7. The two loves [from which all goods and truths are*], which, as

* The words within brackets have been supplied from "The New Jerusalem and its Heavenly Doctrine," n. 59; from which treatise this is an extract.

was said, are love to the Lord and love towards the neighbor, make heaven with man, for they reign in heaven; and because they make heaven with man, they also make the church with him. The two loves from which all evils and falsities are, which, as was said, are the love of self and the love of the world, make hell with man; for they reign in hell; consequently also they destroy the church with him. 8. The two loves from which are all goods and truths, which, as was said, are the loves of heaven, open and form the internal spiritual man, for they reside there; but the two loves from which are all evils and falsities, which, as was said, are the loves of hell, when they are predominant close and destroy the internal spiritual man, and cause the man to be natural and sensual according to the quantity and quality of their dominion.

400. IV. Of the Love of Self and the Love of the World in particular. 1. *The Love of Self* is, to wish well to oneself only, and not to others except for the sake of self; not even to the church, one's country, any human society, or to a fellow-citizen; it is also to do good to them only for the sake of one's reputation, honor, and glory; and unless these are seen in the good which is done to others, it is said in the heart, "What matters it? Why should I do this? What shall I gain by it?" And so it is passed by. Whence it is manifest that he who is in the love of self does not love the church, or his country, or society, or his fellow-citizen, or any thing truly good, but only himself and what is his. 2. A man is in the love of self, when, in what he thinks and does, he does not regard the neighbor, therefore not the public, still less the Lord, but only himself and those who are his; consequently, when he does every thing for the sake of himself and those belonging to him; and if for the public, it is only for the appearance; and if for the neighbor, it is that the neighbor may favor him. 3. It is said, *for the sake of himself and those who are his;* for he who loves himself also loves his

own, who are especially his children and grandchildren, and in general all who make one with him, whom he calls his own. To love these two classes, is also to love himself, for he regards them as it were in himself, and himself in them. Among those whom he calls his, are likewise all who praise, honor, and pay court to him; all others he indeed looks upon with the eyes of the body as men, but with the eyes of his spirit he scarcely regards them otherwise than as spectres. 4. The man is in the love of self who despises his neighbor in comparison with himself, who holds him as an enemy if he does not favor him and if he does not venerate and pay court to him. Still more in the love of self is he who on that account hates his neighbor and persecutes him; and more still he who therefore burns with revenge against him and desires his destruction. Such at length love to be cruel. 5. It may be evident what the love of self is, from comparison with heavenly love. It is heavenly love to love uses for the sake of the uses, or goods for the sake of the goods, which a man performs for the church, his country, human society, and the fellow-citizen; but he who loves these things for his own sake, loves them only as he loves the servants of the household, because they are serviceable to him. It follows hence that he who is in the love of self wishes the church, his country, human societies, and his fellow-citizens to serve him, and not that he should serve them; he puts himself above them, and them beneath himself. 6. Moreover, as far as any one is in heavenly love, which is to love uses and goods and to have heartfelt enjoyment in promoting them, he is led by the Lord; because that is the love in which the Lord is, and which is from Him. But as far as any one is in the love of self, he is led by himself and is led by his proprium [*ownhood*], and man's proprium is nothing but evil; for it is his hereditary evil, which is to love oneself more than God, and the world more than heaven. 7. Such also is the love of self, that as far as the reins

are given to it, that is, as far as external bonds are removed, which are fears of the law and its penalties, and of the loss of reputation, honor, gain, office, and life, so far it rushes on, even till it wishes to have command not only over the whole world, but also over heaven, yes, over God Himself. There is nowhere any limit or end to it. This lurks in every one who is in the love of self, although it is not manifest before the world, where the reins and bonds which have been named restrain him; and every such person, where impossibility is in the way, there makes his stand until there comes possibility. It is owing to all these things, that the man who is in such love does not know that an insane and unlimited cupidity of this kind is concealed within him. Nevertheless, that it is so no one can help seeing in potentates and kings to whom there are no such reins, bonds, and impossibilities; they rush on and subjugate provinces and kingdoms as far as they have success, and aspire to power and glory beyond bounds; and still more in those who extend their sovereignty into heaven, and transfer to themselves all the Lord's Divine power. These continually desire more. 8. There are two kinds of rule, one of love towards the neighbor, and the other of the love of self. These two kinds of rule are opposites. He who rules from love towards the neighbor wishes good to all, and loves nothing more than to perform uses, thus to serve others (to serve others is to do good to others from good will, and to perform uses); this is his love, and the enjoyment of his heart. As far, too, as he is raised to dignities he is also glad, not for the sake of the dignities, but for the sake of the uses which he can then perform in more abundance and in a greater degree. Such is rule in the heavens. But he who rules from the love of self wills good to no one but himself and his. The uses which he performs are for the sake of the honor and glory of himself, which to him are the only uses; his end in serving others is that he may be served and honored, and may

rule. He solicits dignities, not for the sake of the good which he may do, but that he may be in eminence and glory, and thereby in his heart's enjoyment. 9. A love of rule remains also with every one after the life in the world; but to those who have ruled from love towards the neighbor, is also entrusted dominion in the heavens; and then they do not rule, but the uses and goods which they love; and when uses and goods rule, the Lord rules. But they who in the world ruled from the love of self, after the life in the world are made to abdicate and are reduced to servitude. From these things it is now cognized who are in the love of self. It matters not how they appear in the external form, whether elated or submissive; for such things are in the internal man, and the internal man is hidden by most people, and the external is trained to counterfeit what belongs to the love of the public and the neighbor, thus contrary things; and this also for the sake of self; for they know that to love the public and the neighbor affects all men interiorly, and that they themselves are esteemed in the same measure. This love so affects men because heaven flows into it. 10. The evils which are with those who are in the love of self are, in general, contempt of others, envy, enmity against those who do not favor them, consequently hostility, hatred of various kinds, revenge, cunning, deceit, unmercifulness and cruelty. And where there are such evils there is also contempt of God and of Divine things which are the truths and goods of the church; if they honor these, it is with the mouth only, not with the heart. And because such evils are thence, similar falsities are so too; for falsities are from evils. 11. But *the Love of the World* is to wish to draw to oneself the wealth of others by any art, and to set the heart upon riches, and to suffer the world to withdraw and lead one away from spiritual love which is love towards the neighbor, and so from heaven. They are in the love of the world who desire to draw to themselves

the goods of others by various arts, especially by cunning and deceit, making nothing of the neighbor's good. They who are in that love covet the goods of others, and, as far as they do not fear the laws and the loss of reputation on account of the gain, they deprive them of their goods, yes, prey upon them. 12. But the love of the world is not opposed to heavenly love to such a degree as the love of self is, inasmuch as so great evils are not concealed in it. 13. This love is manifold: there is the love of wealth, that one may be raised to honors; there is the love of honors and dignities, that one may gain wealth; there is the love of wealth for the sake of various uses from which one has delight in the world; there is the love of wealth for its own sake only; such love have the avaricious; and so on. The end for the sake of which wealth is loved is called the use; and it is the end or use from which a love derives its quality; for the love is such as the end is which it regards; other things serve it as means. 14. In a word, the love of self and the love of the world are wholly opposite to love to the Lord and love towards the neighbor. Wherefore the love of self and the love of the world, such as have been described above, are infernal loves, reign also in hell, and likewise make hell with man. But love to the Lord and love towards the neighbor are heavenly loves, reign also in heaven, and likewise make heaven with man.

401. V. Of the Internal and the External Man. 1. Man has been so created that he is in the spiritual world and in the natural world at the same time. The spiritual world is where angels are, and the natural world where men are. And because man has been so created, there has been given him an internal and an external; an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external what is called the external man. 2. Every man has an internal and an external, but with a difference between the good and the evil.

With the good the internal is in heaven and its light, and the external in the world and its light; and this light is with them illumined by the light of heaven; and so with them the internal and the external act as one, like cause and effect, or like the prior and the posterior. But with the evil the internal is in hell and in its light, which light, viewed in relation to the light of heaven, is thick darkness; and their external may be in light similar to that in which the good are. The case is therefore the reverse of the other. Hence it is that the evil just like the good can speak and teach about faith, about charity, and about God; but not, like the good, from faith, charity, and God. 3. It is the internal man that is called the spiritual man, because it is in the light of heaven, which light is spiritual; and it is the external man that is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven and his external in the light of the world, is a spiritual man as to both, inasmuch as spiritual light from the interior illumines the natural light and makes it as its own; but the case is reversed with the evil. 4. The internal spiritual man viewed in itself is an angel of heaven, and while living in the body is also in society with angels without knowing it, and after release from the body also comes among them. But with the evil the internal man is a satan, and while living in the body is also in society with satans, and after separation from the body also comes among them. 5. With those who are spiritual men, the interiors of the mind are actually elevated towards heaven, for they look primarily to that; but with those who are merely natural, the interiors of the mind are turned away from heaven, and turned to the world, because they look primarily to this. 6. They who entertain only a general idea of the internal and the external man, believe that it is the internal man that thinks and that wills, and the external that speaks and that acts; inasmuch as thinking and willing are internal, and speaking

and acting are external. But it is to be known that when a man thinks and wills well concerning the Lord and the things which are the Lord's, and well concerning the neighbor and the things which are the neighbor's, he then thinks and wills from a spiritual internal, because from the faith of truth and from the love of good; but that when a man thinks ill concerning them and wills ill to them, he then thinks and wills from an infernal internal, because from the faith of falsity and from the love of evil. In a word, as far as a man is in love to the Lord and in love towards the neighbor he is in a spiritual internal, and thinks and wills from it, and also speaks and acts from it; while as far as a man is in the love of self and in the love of the world he thinks and wills from hell, though he speaks and acts otherwise. 7. It has thus been provided and arranged by the Lord that the spiritual man should be opening and forming so far as a man thinks and wills from heaven; the opening is into heaven even to the Lord, and the formation is to the things which are of heaven. But on the other hand, so far as a man thinks and wills not from heaven but from the world, the internal spiritual man is closing, and the external is opening and forming; the opening is into the world, and the formation is to the things which are of hell. 8. Those with whom the internal spiritual man is opened into heaven to the Lord, are in the light of heaven and in illumination from the Lord, and thereby in intelligence and wisdom; these see truth from the light of truth, and perceive good from the love of good. But those with whom the internal spiritual man is closed, do not know what the internal man is, neither do they believe in the Word, nor in a life after death, nor the things which are of heaven and the church: and because they are in only natural light [*lumen*], they believe that nature is of itself and not from God; they see falsity as truth, and perceive evil as good. 9. The internal and external here treated of, are the internal and external of man's spirit. His body is only

an external superadded, within which the others exist; for the body acts in nothing from itself, but from the spirit which is in it. It is to be known that the spirit of man after its release from the body, equally thinks and wills, and speaks and acts: thinking and willing are its internal, but speaking and doing are then its external.

402. VI. OF THE MERELY NATURAL AND SENSUAL MAN. Inasmuch as few know who are meant by sensual men, and of what quality they are (and yet it is important to know), they shall therefore be described. 1. He is called a sensual man who judges of all things by the senses of the body, and who believes nothing but what he can see with the eyes and touch with the hands, saying that such things are something, and rejecting all others. The sensual man is therefore the lowest natural man. 2. The interiors of his mind, which see from the light of heaven, are closed, so that he there sees nothing of the truth which pertains to heaven and the church, since he thinks in outermosts and not interiorly from any spiritual light. 3. And since he is in gross natural light [*lumen*], he is interiorly opposed to the things which are of heaven and the church, and yet he can exteriorly speak in favor of them, and ardently according to the dominion attainable by means of them. 4. Sensual men reason sharply and ingeniously, because their thought is so near to speech, almost in it, and as it were in the lips; and because they place all intelligence in speech from memory alone. 5. Some of them can confirm any thing they wish, and falsities dexterously; and after confirming them, they believe them to be truths; but they reason and confirm from the fallacies of the senses, by which the common people are captivated and persuaded. 6. Sensual men are shrewd and crafty above all others. 7. The interiors of their minds are foul and filthy, inasmuch as through them they communicate with the hells. 8. Those who are in the hells are sensual; and the deeper they are the more sensual they are; also the sphere of infernal spirits conjoins itself

with man's sensuals, from behind. 9. As sensual men do not see any genuine truth in light, but reason and dispute about every thing as to whether it is so, and as these disputes are heard at a distance from them as the gnashing of teeth, which viewed in themselves are collisions of falsities with each other, and also of the false and the true, it is manifest what is signified in the Word by *gnashing of teeth*. The reason is that reasoning from the fallacies of the senses corresponds to the teeth. 10. Men of science and erudition, who have deeply confirmed themselves in falsities, and still more they who have confirmed themselves against the truths of the Word, are more sensual than others, although they do not appear so to the world. Heresies have flowed chiefly from such as were sensual. 11. The hypocritical, the deceitful, the voluptuous, the adulterous, and the avaricious are for the most part sensual. 12. They who reasoned from sensual things only, and against the genuine truths of the Word and thus of the church, were called by the ancients serpents of the tree of the knowledge of good and evil.

Inasmuch as sensual things mean the things presented to the senses of the body, and imbibed through those senses, it follows: 13. That by sensual things man communicates with the world, and by the rational things above them, with heaven. 14. That sensual things minister in furnishing such things from the natural world as are of service to the interiors of the mind in the spiritual world. 15. That there are sensual things which minister to the understanding, and these are the various things which are called physics; and there are sensual things which minister to the will, and these are the enjoyments of the senses and the body. 16. That unless the thought is elevated above sensual things, man has little wisdom; that a wise man thinks above sensual things; and that when the thought is elevated above them it comes into clearer light [*lumen*], and at length into the light of heaven; hence man has a perception of truth which is

properly intelligence. 17. That the elevation of the mind above sensual things and its withdrawal from them, was known to the ancients. 18. That if sensual things are in the last place, through them is opened a way for the understanding, and truths are disengaged by a kind of extraction; but if sensual things are in the first place, that way is closed by them, and man does not see truths except as in a mist, or as in the night. 19. That sensual things with a wise man are in the last place, and are subject to more internal things; but that with an unwise man they are in the first place, and have dominion. Such are they who are properly called sensual. 20. That with man there are sensual things which he has in common with beasts, and there are sensual things not held in common with them. 21. That so far as any one thinks above sensual things, he is a man; but no one can think above sensual things and see the truths of the church, unless he acknowledges God and lives according to His commandments; for God elevates and enlightens.

II. These three Loves, when rightly subordinated, perfect Man; but when they are not rightly subordinated, they pervert and invert him.

403. Something shall first be said concerning the subordination of the three universal loves, which are the love of heaven, the love of the world, and the love of self; and then concerning the influx and insertion of one into another; and lastly, concerning man's state according to the subordination. These three loves, in relation to each other, are like the three regions of the body, the highest of which is the head, the middle is the chest with the abdomen, while the knees, the feet, and their soles make the third. When the love of heaven makes the head, the love of the world the chest and the abdomen, and the love of self the feet with their soles, then man is in a perfect state ac-

cording to creation; because the two lower loves then subserve the highest, as the body and all its parts subserve the head. When, therefore, the love of heaven makes the head, it flows into the love of the world which is chiefly a love of riches, and by means of these it performs uses; and through this love it flows mediately into the love of self which is chiefly a love of dignities, and it performs uses by means of these. Thus those three loves breathe out uses from the influx of one into another. Who does not comprehend that when a man wishes to perform uses from spiritual love (which is from the Lord and is what is meant by the love of heaven), his natural man performs them by means of his riches and his other goods, and his sensual man in its own function, and that it is his honor to produce them? Who also does not comprehend that all the works which a man does with the body are done according to the state of his mind in the head, and that if the mind is in the love of uses, the body by means of its members effects them? And this is so because the will and the understanding in their principles are in the head, and in their derivatives in the body, as the will is in deeds, and the thought in speech; and, comparatively, as the prolific principle of the seed is in all and in every one of the things pertaining to a tree, by which it produces fruits which are its uses. And it is like fire and light within a crystalline vase, which thereby becomes warm and shows the light through it. Moreover, the spiritual sight in the mind, and at the same time the natural sight in the body, with him in whom those three loves are justly and rightly subordinated, from the light which flows in through heaven from the Lord, may be likened to an African apple which is pellucid even to the centre, where is the repository of the seeds. Something like this is meant by these words of the Lord: *The light of the body is the eye; if the eye be single* (that is, good) *the whole body is full of light* (Matt. vi. 22; Luke xi. 34). No man of sound reason can condemn

riches, for they are in the general body like the blood in a man; nor can he condemn the honors attached to office, for they are the hands of a king and the pillars of society, provided the natural and sensual loves of them are subordinated to spiritual love. There are also administrative offices in heaven, and dignities attached to them; but they who fill them love nothing more than to do uses, because they are spiritual.

404. But a man puts on an entirely different state if the love of the world or of riches makes the head, that is, if it is the reigning love; for then the love of heaven is exiled from the head and betakes itself to the body. The man who is in this state prefers the world to heaven; he worships God, indeed, but from merely natural love which places merit in all worship; he also does good to the neighbor, but for the sake of rewards. To them the things which are of heaven are as coverings, in which they go shining before the eyes of men, but dusky before the eyes of angels; for when the love of the world possesses the internal man, and the love of heaven the external, the former then obscures all things of the church, and hides them as under a veil. But this love is in much variety, worse as it verges toward avarice; in this the love of heaven grows black; so, too, if it verges toward pride and eminence over others from the love of self. It is different if it tends to prodigality; it is less hurtful if it has in view as an end the splendors of the world, as palaces, decorations, magnificent clothing, servants, horses and chariots, with pompous display, and so on. The quality of any love is predicated according to the end which it regards and intends. This love may be likened to a crystal of a blackish hue, which smothers the light, and variegates it only in dusky and fading colors. And it is like the mist and the cloud which take away the rays of the sun. It is also like new, unfermented wine, which tastes sweet, but troubles the stomach. Such a man viewed from heaven

appears like a hunchback walking with his head down, looking to the earth; and when he raises it toward heaven, he strains back the muscles, and then quickly relapses into his stooping posture. By the ancients in the church such were called Mammons; the Greeks called them Plutos.

405. But if the love of self or the love of ruling makes the head, then the love of heaven passes through the body to the feet; and so far as that love increases, the love of heaven descends through the ankles to the soles of the feet; and if it increases still further, the love of heaven passes beneath the shoes, and is trampled under foot. There is a love of ruling that comes from the love of the neighbor, and there is a love of ruling from the love of self. They who are in the love of ruling from the love of the neighbor, seek dominion to the end that they may perform uses to the public and to private individuals; and to them, therefore, is also entrusted dominion in the heavens. Emperors, kings, and dukes, born and educated for positions of authority, if they humble themselves before God are sometimes less in that love than they who are of low origin but from pride seek for places of pre-eminence. But to those who are in the love of ruling from the love of self, the love of heaven is like a bench on which, for the sake of the common people, they plant their feet, which, however, when the people are out of sight, they toss into a corner or out of doors. This is because they love themselves only, and consequently immerse their wills and the thoughts of the mind in the proprium, which viewed in itself is hereditary evil; and this is diametrically opposed to the love of heaven. The evils appertaining to those who are in the love of ruling from the love of self are in general these: Contempt of others, enmity against those who do not favor them, consequently hostility, hatred, revenge, unmercifulness, harshness, and cruelty; and where there are such evils, there also is contempt of God and of Divine things which are the truths and goods of the church;

if these are honored, it is only with the mouth, lest they should be denounced by the ecclesiastical order and censured by others. But this love is one thing with the clergy, and another with the laity. With the clergy, this love climbs upward, when the reins are given to it, until they wish to be gods; but with the laity until they wish to be kings; the fantasy of that love carries their minds [*animus*] away, even to this extent. Since the love of heaven holds the highest place with the perfect man, and makes as it were the head of all the loves that follow, while the love of the world is below it and is like the chest which is beneath the head, and the love of self is below this like the feet, — it follows that if the love of self were to make the head, it would completely invert the man. He would then appear to the angels like one lying bent over, with the head to the earth and the back toward heaven; and when at worship, he would appear to be on his hands and feet, and to dance like a panther's cub; and moreover such would appear as beasts of various form, with two heads, one above having the face of a wild animal, another below having a human face, which would be constantly thrust forward by the upper one and compelled to kiss the earth. These all are sensual men, and are such as were described above (n. 402).

III. Every Man individually is the Neighbor who is to be loved, but according to the Quality of his Good.

406. Man is not born for the sake of himself, but for the sake of others; that is, he is born not to live for himself alone, but for others; otherwise there would not be any society that would hold together, and with some good in it. It is a common saying that every one is neighbor to himself; but the doctrine of charity teaches how this is to be understood, which is thus: Every one should provide for

himself the necessaries of life, as food, clothing, a habitation, and other things which are necessarily required in the civil life in which he is; and this not only for himself but also for his family, and not for the present time only but also for the future; for unless he acquires for himself the necessaries of life, he is not in a state to exercise charity, as he is in want of all things. But how every one ought to be neighbor to himself, may be evident from a comparison: Every one ought to provide his body with food; this must be first, but to the end that there may be a sound mind in a sound body; and every one ought to provide the mind with its food, namely, such things as are of intelligence and judgment, but to the end that he may thereby be in a state to serve his fellow-citizen, society, his country, the church, and thus the Lord; he who does this, provides well for himself to eternity. From this it is plain what is first in time and what is first in end, and that the first in end is that to which all things look. This is also as with one who is building a house: he first lays the foundation, but the foundation will be for the house, and the house for residence. He who believes that he is neighbor to himself in the first place or primarily, is like one who regards the foundation as the end, and not residence; when yet residence is itself the first and the last end, and the house with the foundation is only the means to the end.

407. It shall be told what it is to love the neighbor. To love the neighbor is not merely to will and do good to the relative, the friend, and the good man, but also to the stranger, the enemy, and the bad man. But charity is exercised toward the latter in one way, and toward the former in another; toward a relative and a friend by direct benefits; toward an enemy and a wicked man by indirect benefits which are conferred by exhortation, discipline, punishment, and so by correction. This may be illustrated thus: The judge who according to law and justice punishes an evildoer, loves the neighbor; for so he corrects him and con-

sults the welfare of the citizens, that he may not do them harm. Every one knows that a father who chastises his children when they do wrong, loves them; and on the other hand, that he who does not chastise them therefor, loves their evils; and charity cannot be said to belong to this. Further, if any one repels an insulting enemy, and in self-defence strikes him or delivers him to the judge, so as to prevent injury to himself yet with a disposition to befriend the man, he acts in the course of charity. Wars that have for their end the defence of one's country and the church are not contrary to charity; the end in view shows whether there is charity or not.

408. Since, therefore, charity in its origin is to have good will, and as this has its seat in the internal man, it is manifest that when any one who has charity resists an enemy, punishes the guilty, or chastises the wicked, he does so by means of the external man; wherefore after he has done it, he returns to the charity that is in the internal man; and then, as far as he can, and as far as is useful, he wishes him well, and from good will does good to him. They who have genuine charity have a zeal for what is good; and that zeal in the external man may seem like anger and flaming fire, but its flame is extinguished and it is quieted as soon as the adversary returns to reason. It is otherwise with those who have no charity: their zeal is anger and hatred; for from these their internal is heated and set on fire.

409. Before the Lord came into the world, scarcely any one knew what the internal man was, or what charity was; therefore in so many places he taught brotherly love, that is, charity; and this makes a distinction between the Old Testament or Covenant and the New. That good ought to be done, from charity, to the adversary and the enemy, the Lord taught in Matthew: *Ye have heard that it hath been said* (to them of old time), *Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies,*

bless them that curse you, do good to them that hate you, and pray for them that injure and persecute you; that ye may be sons of your Father Who is in the heavens (v. 43–45). And when Peter asked how often he should forgive one sinning against him, whether until seven times, He answered, *I say not unto thee until seven times, but until seventy times seven* (xviii. 21, 22). And I have heard out of heaven that the Lord remits to every one his sins, and never takes vengeance, and does not even impute them, because He is Love itself and Good itself; yet that sins are not thereby washed away, for they are not washed away except by repentance; for, when He said to Peter that *he* should forgive until seventy times seven times, what will not the *Lord* do?

410. Since charity itself has its seat in the internal man, where it is good will, and from that in the external man where it is well-doing, it follows that the internal man is to be loved, and from that the external; consequently, that a man is to be loved according to the quality of the good which is in him. Wherefore good itself is essentially the neighbor. This may be illustrated thus: When any one selects for himself among three or four a steward for his house, or a servant, does he not search his internal man, and choose a sincere and faithful person, and therefore love him? So, too, a king or a magistrate from three or four persons would select one qualified for an office, and reject one not competent, whatever his looks might be, and though his words and his deeds might be in his favor. Since, therefore, every man is the neighbor, and the variety of men is infinite, and every one is to be loved as a neighbor according to his good, it is manifest that there are genera and species, and also degrees, of love towards the neighbor. Now as the Lord is to be loved above all things, it follows that the degrees of love towards the neighbor are to be measured by the love to Him, thus by the measure in which another possesses the Lord in himself, or has

a possession from the Lord; for so much good he also possesses, because all good is from the Lord. But as these degrees are in the internal man, and this rarely manifests itself in the world, it is enough that the neighbor be loved according to the degrees of which one has cognizance. But after death those degrees are clearly perceived; for there, [in the spiritual world,] the will's affections and the thoughts of the understanding which are from these, make a spiritual sphere around them, which is felt in various ways; but in the world this spiritual sphere is absorbed by the material body, and encloses itself within the natural sphere, which then flows out from man. That there are degrees of love toward the neighbor, is evident from the Lord's parable of the Samaritan who showed mercy to him who was wounded by thieves, whom the priest and the Levite saw and passed by; and when the Lord asked which of those three seemed to have been the neighbor, the answer was, *He who showed mercy* (Luke x. 30–37).

411. We read, *Thou shalt love the Lord God above all things, and the neighbor as thyself* (Luke x. 27). To love the neighbor as oneself is, not to despise him in comparison with oneself, to deal justly with him, and not to judge evil of him. The law of charity laid down and given by the Lord Himself is this: *All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets* (Matt. vii. 12; Luke vi. 31, 32). So do they love the neighbor who are in the love of heaven; while they who are in the love of the world love the neighbor from the world and for its sake; and they who are in the love of self love the neighbor from self and for the sake of self.

IV. Man collectively, or a smaller and a greater Society, and the Man into whose composition Societies enter, or one's Country, is the Neighbor that is to be loved.

412. They who do not know what the neighbor is in the genuine sense, suppose that man individually only is the neighbor, and that to confer benefits upon him is to love the neighbor. But the neighbor and love to him extend further, for they ascend as men are multiplied. Who cannot understand that to love many men in a body is to love the neighbor more than to love one individual of the body? Wherefore a smaller or a greater society is the neighbor because it is man collectively. From this it follows that he who loves a society loves those of whom the society consists; therefore he who wishes well and does good to a society, consults the good of the individuals in it. A society is like one man; and those who enter into it compose as it were one body, and are distinct from each other like the members in one body. The Lord, and from Him the angels, when they look down upon the earth, see an entire society but as one man, and its form from the qualities of those who are therein. It has also been granted me to see a certain society in heaven altogether as one man, in stature like that of a man in the world. That love toward a society is a fuller love to the neighbor than love toward a separate or individual man, shows itself in this, that dignities are dispensed according to the official stations over societies, and honors are attached to them according to the uses they perform. For there are in the world higher and lower offices, subordinated according to their more or less universal government over societies; and the king is he whose government is the most universal; and each one, according to the extent of his duties together with the goods of use which he promotes, has remuneration, glory, and the general love

But the rulers of the present age can perform uses and consult the good of society, and yet not love the neighbor; just like those who perform uses and consult the good of others on account of the world and of themselves, for the sake of appearances, or that they may be esteemed worthy to be elevated to higher dignities. But such although not discerned in the world are yet discerned in heaven; wherefore those who have promoted uses from love to the neighbor, are also placed as rulers over a heavenly society, and are there in splendor and honor; but yet they do not set the heart on these, but on uses. The others, however, who have done uses from the love of the world and of self, are rejected.

413. The difference between love towards the neighbor and the exercise of it toward man individually, and toward man collectively or a society, is like that between the respective duties of a citizen, a magistrate, and a duke; and like that between him who traded with two talents, and him who traded with five * (Matt. xxv. 14–31). The difference is also like that between the value of a shekel and that of a talent; and like that between the profit from the fruit of a vine and of a vineyard, or of an olive-tree and of an olive-yard, or of a tree and of an orchard. Moreover, love toward the neighbor ascends more and more interiorly with man; and as it ascends he loves a society more than an individual man, and his country more than a society. Now since charity consists in wishing well and thence acting well, it follows that it is to be exercised toward a society almost in the same manner as toward an individual man; but in one way toward a society of good men, and in another toward a society of wicked men. Toward the latter, charity is to be exercised according to natural equity; toward the former, according to spiritual equity. But of these two kinds of equity something will be seen elsewhere.

414. One's country is the neighbor more than a society,

* The Latin here reads *decem*, ten.

because it consists of many societies, and consequently the love toward it is more extended and higher; and besides, to love one's country is to love the public welfare. A man's country is the neighbor, because it is like a parent; for there he was born; it has nourished and still nourishes him, it has protected and still protects him from injury. Men ought to do good to their country from love, according to its necessities, some of which are natural and some spiritual. Natural necessities regard civil life and order, and spiritual necessities regard spiritual life and order. That one's country is to be loved, not as a man loves himself but more than himself, is a law inscribed on the human heart; whence has been promulgated what is affirmed by every just man, that if ruin threatens one's country from an enemy or any other source, it is noble to die for it, and glorious for a soldier to shed his blood for it. This is a common saying, because one's country ought to be loved so much. It is to be known that they who love their country, and do good to it from good will, after death love the Lord's kingdom; for this is their country there; and they who love the Lord's kingdom love the Lord, because the Lord is the All in all of His kingdom.

V. The Church is the Neighbor that is to be loved in a higher Degree and the Lord's Kingdom in the highest.

415. Since man was born for eternal life, and is introduced into it by the church, therefore the church is to be loved as the neighbor in a higher degree; for it teaches man the means which lead to eternal life, and introduces him into it, — leads to it by the truths of doctrine, and introduces by the goods of life. It is not meant that the priesthood is to be loved in a higher degree, and from it the church; but that the good and the truth of the church are to be loved, and the priesthood for their sake; this

only serves, and just as it serves is to be honored. The church is the neighbor that is to be loved in a higher degree, thus even above one's country, for the further reason that man is initiated by his country into civil life, but by the church into spiritual life, and this life parts man from merely animal life. Moreover, civil life is temporal, which has an end, and then it is as if it had not been; but spiritual life is eternal, for it has no end; wherefore of the latter may be predicated *being*, but of the former, non-being. Their distinction is like that between the finite and the infinite, between which there is no ratio; for the eternal is infinite as to time.

416. The Lord's kingdom is the neighbor that is to be loved in the highest degree, because by the Lord's kingdom is meant the church throughout the world, which is called the communion of saints, and by it is also meant heaven. Wherefore he who loves the Lord's kingdom, loves all in the whole world who acknowledge the Lord and have faith in Him and charity toward the neighbor, and he also loves all in heaven. They who love the Lord's kingdom love the Lord above all things, and are consequently in love to God more than others; for the church in the heavens and in the earth is the Body of the Lord, since they are in the Lord and the Lord in them. Love toward the Lord's kingdom is therefore love toward the neighbor in its fulness; for they who love the Lord's kingdom not only love the Lord above all things, but they also love the neighbor as oneself; for love to the Lord is a universal love, and consequently it is in all things of spiritual life and in each one of them, and is also in all things and in each thing pertaining to natural life; for this love has its seat in the highest things with man, and the highest flow into the lower and vivify them, as the will flows into all things of intention and the action that is from it, and the understanding into all things of thought and the speech therefrom. Wherefore the Lord says, *Seek ye* FIRST THE

KINGDOM OF THE HEAVENS* *and its righteousness, then all things will be added unto you* (Matt. vi. 33). That the kingdom of the heavens is the Lord's kingdom, is evident from these words in Daniel: *Behold He was coming as the* SON OF MAN, *with the clouds of the heavens; and there was given Him dominion, glory, and a kingdom; and all peoples, nations, and tongues shall worship Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed* (vii. 13, 14).

VI. To love the Neighbor, viewed in itself, is not to love the Person, but the Good that is in the Person.

417. Who does not know that a man is not man from the human face and the human body, but from the wisdom of his understanding and the goodness of his will? The quality of these as it rises makes him the more a man. When born, a man is more a brute than any animal, but he becomes man by instruction of various kinds, by the reception of which his mind is formed; and from the mind and according to it, a man is man. There are beasts whose faces resemble man's; but they enjoy no faculty of understanding, or of doing any thing from the understanding, but they act from the instinct which their natural love excites. The distinction is that a beast sounds forth the affections of its love, but a man speaks them when brought into thought; again, a beast with its face downward looks upon the ground, while man with the face raised beholds the heaven around him. From which the conclusion may be drawn that a man is man so far as he speaks from sound reason and looks to his abode in heaven; while he is not man so far as he speaks from perverted reason, and looks only to his abode in the world. Yet even such are men; not actually, however, but potentially; for every man enjoys

* The original Greek has GOD.

the power of understanding truths and of willing goods; but so far as he is not willing to do goods and understand truths, he can in externals counterfeit a man, and ape him.

418. Good is the neighbor because good is of the will, and the will is the *esse* of man's life. The truth of the understanding is also the neighbor, but only so far as it proceeds from the good of the will; for the good of the will forms itself in the understanding, and there presents itself to be seen in the light of reason. That good is the neighbor is evident from all experience. Who loves a person except from the quality of his will and understanding, that is, from what is good and just in him? As for example, who loves a king, a prince, a duke, a governor, a consul, any magistrate, or any judge, except for the [justice and] judgment from which * they act and speak? Who loves a primate, a minister of the church, or a canon, except for learning, integrity of life, and zeal for the safety of souls? Who loves the general of an army or any officer under him, except for bravery united with prudence? Who loves a merchant except for honesty? Who loves a workman and a servant except for faithfulness? Yes, who loves a tree but for its fruit, the soil but for its fertility, a stone but for its preciousness? and so on. And what is remarkable, not only does an upright man love what is good and just in another, but a man who is not upright does so too, because with him he is in no fear of losing reputation, honor, or wealth. But the love of good with one who is not upright, is not love of the neighbor; for he does not love another interiorly except so far as he is of service to him. But to love the good in another from good in oneself is genuine love toward the neighbor; for then the goods kiss each other and join with each other.

419. The man who loves good because it is good and

* In the Latin this word is *plural*. The words within brackets have therefore been introduced.

truth because it is truth, loves the neighbor eminently, because he loves the Lord Who is Good itself and Truth itself. The love of good and thence of truth, and so of the neighbor, is from no other source. Thus is formed love towards the neighbor from a heavenly origin. Whether it is said *use* or *good*, it is the same; wherefore, to perform uses is to do goods; and according to the quantity and the quality of the use in goods, so far in quantity and in quality the goods are goods.

VII. Charity and Good Works are two distinct things, like willing well and doing well.

420. With every man there is an internal and an external. His internal is what is called the internal man, and his external what is called the external man. But he who knows not what the internal man is and what the external, may believe that it is the internal man which thinks and wills, and the external which speaks and acts. These latter indeed pertain to the external man, and the former to the internal; but yet they do not essentially make the external and the internal man. In common perception, indeed, man's mind is the internal man; but the mind is itself divided into two regions; one region which is the higher and more internal is spiritual, and the other which is the lower and more external is natural. The spiritual mind looks principally to the spiritual world, and has for objects the things that are there, whether they be such as are in heaven or as are in hell; for both are in the spiritual world. But the natural mind looks principally to the natural world, and has for its objects the things that are there, whether they be good or evil. All man's action and speech proceeds from the lower region of the mind directly, and indirectly from its higher region; inasmuch as the lower region of the mind is nearer to the senses of the body, and the higher region is more remote from them. There is this

division of the mind with man, because he was created so as to be spiritual and at the same time natural, and thus a man and not a beast. Hence it is manifest that the man who primarily regards the world and himself, is an external man, because he is natural not only in body but also in mind; while the man who primarily regards the things of heaven and the church, is an internal man, because he is spiritual both in mind and body. He is spiritual in body also, because his actions and words proceed from the higher mind which is spiritual, through the lower which is natural. For it is known that effects proceed from the body, and the causes which produce them from the mind; also that the cause is the all in the effect. That the human mind is so divided is plainly manifest from a man's being able to act the part of a dissembler, a flatterer, a hypocrite, and a player; and that he can assent to what another says and yet laugh at it. This he does from the higher mind; but that, from the lower.

421. From this it may be seen how it is to be understood that charity and good works are distinct, like willing well and doing well; that is to say, they are formally distinct like the mind which thinks and wills and the body by which the mind speaks and acts; while they are essentially distinct because the mind itself is distinct, its interior region being spiritual and the exterior natural, as said above. Wherefore if works proceed from the spiritual mind they proceed from its good will which is charity; but if from the natural mind, they proceed from a good will which is not charity; although it may appear like charity in the external form, still it is not charity in the internal form; and charity only in the external form indeed presents the look of charity, but does not possess its essence. This may be illustrated by a comparison with seeds in the ground. From every seed is brought forth a plant, useful or useless according to the nature of the seed. So likewise with spiritual seed, which is the truth of the church from the

Word. From this is formed doctrine, useful if from genuine truths, useless if from truths falsified. The case is similar with charity from good will, whether the good will is for the sake of self and the world, or for the sake of the neighbor in a restricted or a broad sense. If for the sake of self and the world, it is a spurious charity; but if for the sake of the neighbor, it is genuine charity. But of this, more may be seen in the chapter concerning FAITH, especially in the article where it is shown, *That charity is to will well, and good works are to do well from willing well* (n. 374): and *That charity and faith are only mental and perishable things unless they are determined to works and co-exist in them, when possible* (n. 375, 376).

VIII. CHARITY ITSELF IS TO ACT JUSTLY AND FAITHFULLY IN THE OFFICE, BUSINESS, AND WORK IN WHICH ANY ONE IS, AND WITH WHOMSOEVER HE HAS ANY INTERCOURSE.

422. Charity itself is to act justly and faithfully in the office, business, and work in which any one is, because all things which a man so does are of use to society; and use is good; and good, in a sense abstracted from persons, is the neighbor. (That not only an individual man, but also a smaller society, and one's country itself, is the neighbor, was shown above.) For example: A king who sets his subjects an example of well-doing, as he wishes them to live according to the laws of justice, rewards those who do so, regards every one according to his merit, defends them against injuries and invasions, acts as the father of the kingdom, and consults the general prosperity of his people; charity is in his heart, and his deeds are good works. The priest who teaches truths from the Word, and by them leads to the good of life and so to heaven, because he consults the good of the souls of the men of his church is eminently in the exercise of charity. The judge who

judges according to justice and law, and not for reward, friendship, and relationship, consults the good of society and of men individually; of society, because it is thereby kept in obedience to law and in the fear of transgressing it; and of the individual, because justice triumphs over injustice. The merchant, if he acts from sincerity and not from fraud, consults the good of the neighbor with whom he has business. So, too, a workman and an artist, if he does his work uprightly and honestly, and not fraudulently and deceitfully. It is the same with all others; as with shipmasters and sailors, and with farmers and servants.

423. This is charity itself because charity may be defined as doing good to the neighbor, daily and continually; and not only to the neighbor individually, but also collectively; and this can be done only by means of what is good and just in the office, business, and work in which any one is, and in his relations with those with whom he has any dealings; for this he does daily; and when he is not doing it, it still has its seat in his mind continually, and he has it in thought and intention. The man who thus practises charity, becomes charity in form, more and more; for justice and faithfulness form his mind, and their exercises form his body; and little by little, from his form, he wills and thinks only such things as are of charity. Such become at length like those of whom it is said in the Word, that they have the law written on their hearts. Moreover they do not place merit in their works, because they do not think of merit but of duty, that it is becoming for a citizen to do so. But a man can by no means from himself act from spiritual justice and faithfulness; for every man inherits from his parents an inclination to do what is good and just for the sake of himself and the world, and no man inclination to do it for the sake of what is good and just. Wherefore only he who worships the Lord and acts from the Lord while acting out of himself, attains to spiritual charity, and becomes imbued with it by its exercises.

424. There are many who act justly and faithfully in their occupation, and although they thus promote works of charity still do not possess any charity in themselves. But these are they in whom the love of self and the world predominates, and not the love of heaven; and if perchance this latter love is present, it is beneath the former, like a servant under his master, and like a common soldier under his officer, and is like a doorkeeper standing at the door.

IX. The Benefactions of Charity are, giving to the Poor and relieving the Needy; but with Prudence.

425. A distinction is to be made between the offices of charity and its benefactions. By the offices of charity are meant the exercises of it which proceed immediately from charity itself; and these, as has just been shown, belong primarily to one's occupation. But by benefactions are meant those deeds of help that are performed outside of one's occupation. They are called benefactions, because the doing of them is with man's liberty and at his pleasure; and when done, they are regarded by the recipient simply as benefactions; and they are dispensed according to the reasons and the intentions which the benefactor has in mind. It is the common belief that charity is only to give to the poor, to relieve the needy, to care for widows and orphans, and to contribute to the building of hospitals, infirmaries, asylums, orphans' homes, and especially temples, and to their decorations and revenues. But many of these things are not the proper constituents of charity, but are things extraneous to it. They who place charity itself in these benefactions, cannot but place merit in these works; and although they profess with the mouth that they do not wish them to be regarded as meritorious, still a belief in their merit lurks within. This is very manifest in them after death. Then they enumerate their works, and

demand salvation as a reward. But inquiry is then made as to the origin of the works, and thus of what quality they are; and if it is found that they proceeded from pride, or a hunting after fame, from bare munificence, friendship, merely natural inclination, or from hypocrisy, they are then judged from that origin; for the quality of the origin is in the works. But genuine charity proceeds from those who are imbued with it from justice and judgment in the works which they do without expectation of reward as an end, according to the Lord's words in Luke (xiv. 12–14). They also call such things as have been mentioned above benefactions, as also debts, although they are of charity.

426. It is known that some who have performed those beneficent acts which to the world present the image of charity, have the opinion and belief that they have practised the works of charity, and they regard them as many in popedom regard indulgences, that on account of them they are purified from sins, and as regenerate are to be gifted with heaven; and yet they do not regard as sins, adultery, hatred, revenge, fraud, and, in general, the lusts of the flesh, in which they indulge at pleasure. But what are those good works then but painted pictures of angels in the company of devils, or boxes made of *lapis lazuli* with hydras in them? But it is quite otherwise if these benefactions are made by those who shun the evils above mentioned as hateful to charity. But in truth those benefactions are advantageous in many ways, especially giving to the poor and to beggars; for thereby boys and girls, servants and maids, and in general all simple-minded persons, are initiated into charity, for they are its externals, whereby such are trained to the duties of charity; for they are the rudiments of it, and are then like unripe fruits. But with those who are afterward perfected by just cognitions respecting charity and faith, they become like ripe fruit; and then they regard those former works done from simplicity of heart only as what was due from them.

427. Such benefactions are at this day believed to be the proper deeds of charity that are meant in the Word by good works, because charity is often described in the Word as giving to the poor, helping the needy, and caring for widows and orphans. But it has been hitherto unknown that the Word in the letter mentions only such things as are the externals, yes, such as are the most external things of worship, and that spiritual things which are internal are meant by them; as may be seen above, in the chapter concerning THE SACRED SCRIPTURE (n. 193–209). From which it is manifest, that by those called poor, needy, widows, and orphans, these are not there meant, but they who are such spiritually. That by the poor are meant those who are not in cognitions of truth and good, may be seen in the "Apocalypse Revealed" (n. 209); also that widows mean those who are without truths and still desire them (n. 764); and so on.

428. They who from birth are compassionate, and do not make their natural mercifulness spiritual by exercising it from genuine charity, believe that it is charity to give to any poor person, and to relieve any one who is in want; and they do not first make inquiry whether the poor and needy person is good or bad; for they say that this is not necessary, since God looks only at the aid and the alms. But after death these are well discerned, and are separated from those who have performed the benefactions of charity prudently; for they who have performed them from that blind idea of charity, then do good to bad and good alike; and by means of what is done for them the wicked do evils, and thereby injure the good; wherefore those benefactors also are a cause of injury to the good. For to perform a beneficent act to an evil-doer, is like giving bread to the devil, which he turns into poison; for all bread is poison in the devil's hand, or if it is not, he turns it into poison, and this he does by using good deeds as allurements to evil. And it is like handing to an enemy a sword

with which he may kill some one. And it is like giving a shepherd's crook to a man-wolf that he may lead the sheep to pasture; when yet, after he has obtained it, he drives the sheep from the pasture to a desert, and there he slaughters them. And it is like entrusting the government to a robber, who studies and watches only for plunder; according to the richness and abundance of which, he dispenses the laws and executes judgments.

X. There are Debts of Charity; some public, some domestic, and some private.

429. The benefactions of charity and the debts of charity are distinct from each other, like the things which are done from free-will and those which are done from necessity. But still, by the debts of charity is not here meant what is due from the offices in a kingdom and a republic, — as from a minister that he should minister, from a judge that he should judge, and so on, — but what is due from every one, in whatever office he is. Such duties have therefore a different origin and flow from another will, and are therefore done from charity by those who are in charity, and, on the other hand, from no charity by those who are in no charity.

430. *The public dues of charity* are especially tribute and taxes, which ought not to be confounded with what is due from office. They who are spiritual pay these with one disposition of heart, and they who are merely natural with another. The spiritual pay them from good will, because they are collected for the preservation of their country, and for its protection and that of the church, also for the administration of government by officials and rulers, to whom salaries and stipends are to be paid from the public treasury. Wherefore they to whom their country and also the church are the neighbor, pay them with a spontaneous and favorable will, and regard it as iniquitous to deceive and to prevent

their collection. But they to whom their country and the church are not the neighbor, pay them with a reluctant and repugnant will, and at every opportunity they defraud and pilfer; for with them their own house and their own flesh are the neighbor.

431. The *household dues of charity* are those of a husband toward his wife and of a wife toward her husband, of a father and a mother toward their children and of children toward their father and mother, also those of a master and a mistress toward their servants of either sex and of the servants toward them. These debts because they relate to the bringing up and the management of the household, are so numerous that if recounted they would fill a volume. To meet these debts every one is moved by a love different from that which moves him to meet what is due from his occupation; to those of a husband toward his wife and of a wife toward her husband, they are moved by conjugial love and according to it; of a father and a mother toward their children by the love implanted in every one, called parental love; and of children toward their parents, by and according to another love which closely conjoins itself with obedience from its being due. But what is due from a master and a mistress to their servants, male and female, has its derivation from the love of reigning, and this is according to the state of each one's mind. But conjugial love and love toward children, with what is due from them and its practice, do not produce love towards the neighbor like the practice of what is due in one's employment, for the love called parental love exists equally with the bad and the good, and is sometimes stronger with the wicked; and it also exists in beasts and birds, in which no charity can be formed. That it is with bears, tigers, and serpents as much as with sheep and goats, and with owls as much as with doves, is known. As to what particularly regards the things which parents owe their children: with those who are in charity these are intrinsically different from what they are with

those who are not in charity, but outwardly they appear alike. With those who are in charity, that love is conjoined with love towards the neighbor and with love to God; for by them the children are loved according to their morals, virtues, endeavors, and qualifications for serving the public. But with those who are not in charity, there is no conjunction of charity with the love called parental love; so that many of them can love wicked, immoral, and crafty children, more than those who are good, moral, and prudent; thus those who are useless to the public more than those who are useful.

432. *The private dues of charity* are also numerous, such as the payment of wages to workmen, the payment of interest, the fulfilment of contracts, the guarding of securities, and other things like these, some of which are debts by statute law, some by civil common law, and some by moral law. These also are discharged by those who are in charity with a different mind from that with those who are not in charity. They who are in charity perform them justly and faithfully; for it is a precept of charity that every one should act justly and faithfully with all with whom he is in any business and intercourse, of which above (n. 422–425). But the same things are performed very differently by those who are not in charity.

XI. The Diversions of Charity are Dinners, Suppers, and Social Gatherings.

433. It is known that dinners and suppers are everywhere customary, and are given for various purposes; also that with most people they are for the sake of friendship, relationship, gladness, and for the sake of gain and recompense; also that they are means for corrupting men and drawing them over to a party, and that among the great they are also for the sake of honor, and in kings' palaces for the sake of splendor. But the dinners and suppers of

charity are among those only who are in mutual love from similar faith. With the Christians of the primitive church, the dinners and suppers were for no other end, and they were called *Feasts*, being instituted that they might be glad from the heart together and be conjoined with one another. *Suppers* with them signified consociations and conjunctions, in the first state of the establishment of the church; for evening, when they took place, signified this state: but *Dinners*, the same in the second state, when the church was established; for morning and day signified this state. At table they conversed on various subjects, both domestic and civil, but especially on such as pertained to the church; and because they were feasts of charity, on whatever subject they spoke, charity with its joy and gladness was in their speech. The spiritual sphere which reigned in those feasts was a sphere of love to the Lord and of love toward the neighbor, which cheered the mind [*animus*] of every one, softened the tone of every one's words, and carried festivity from the heart to all the senses. For there emanates from every man a spiritual sphere, which is of his love's affection and the thought therefrom; and it interiorly affects his associates, especially at feasts; it emanates through the face as well as by the respiration. Inasmuch as such consociations of minds [*animus*] were signified by dinners and suppers, or by feasts, therefore they are mentioned in the Word; and nothing else is there meant by them in the spiritual sense; also in the highest sense by the paschal supper among the children of Israel, and also by the banquets of the other festivals; as also by their eating together of the sacrifices near the tabernacle. Conjunction itself was then represented by breaking the bread and distributing it, and by drinking from the same cup and handing it to one another.

434. As to *Social Gatherings* in the primitive church, they were among such as called themselves brethren in Christ; they were therefore assemblies of charity, because

there was spiritual brotherhood. They were also a consolation in the adversities of the church, a season of rejoicing in its increase, and also a recreation of the soul after study and labor, and at the same time gave opportunity for conversation on various subjects; and because they flowed from spiritual love as from a fountain, they were rational and moral from a spiritual origin. There are at this day assemblies of friendship, which regard as their end the enjoyments of sociability, the exhilaration of the mind by conversation, and which are therefore for the expansion of the mind [*animus*], and the liberation of imprisoned thoughts, and thus for warming anew the sensuals of the body and perfecting their state. But there are as yet no gatherings of charity; for the Lord says, *In the consummation of the age*, that is, in the end of the church, *iniquity will be multiplied, and charity will grow cold* (Matt. xxiv. 12). This is because the church had not yet acknowledged the Lord God the Saviour as the God of heaven and earth, and gone immediately to Him from Whom alone genuine charity proceeds and flows in. But the social gatherings where a friendship emulating charity does not join minds [*animus*] together, are mere pretences of friendship, and deceptive attestations of mutual love, seductive insinuations into favor, and sacrifices offered to the delights of the body, especially the sensual, whereby other people are carried away like ships by sails and favoring currents, while sycophants and hypocrites stand at the stern and hold the helm.

XII. The first thing of Charity is to put away Evils, and the second is to do Goods which are of Use to the Neighbor.

435. In the doctrine of charity this holds the primary place, that the first thing of charity is not to do evil to the neighbor; and to do good to him the second place. This

dogma is as a door to the doctrine of charity. It is known that evil resides in every man's will from his birth; and as all evil regards man, both far and near, and society also, and one's country, it follows that hereditary evil is evil against the neighbor in every degree. A man may see from reason itself, that as far as the evil resident in the will is not removed, the good which he does is impregnated with that evil; for evil then is inwardly in the good, like a kernel in its shell, and like marrow in the bone; wherefore although the good that is done by such a man appears as good, still intrinsically it is not good; for it is like a fresh-looking shell containing a worm-eaten kernel, and like a white almond rotten inside, from which streaks of rottenness extend even to the surface. To will evil and to do good are in themselves opposites; for evil belongs to hatred against the neighbor, and good belongs to love toward the neighbor; or evil is the neighbor's enemy, and good is his friend. The two cannot exist in one mind, that is, evil in the internal man and good in the external; if they do, the good in the external man is like the superficial healing of a wound, within which there is putrid matter. The man is then like a tree with a decayed root, which still produces fruit which outwardly looks like well-flavored and useful fruit, but is inwardly offensive and useless. Such are also like the scoriæ left [in the smelting of ores], which being polished on the surface and beautifully colored are sold as precious stones. In a word, they are like the eggs of an owl, which one is made to believe to be the eggs of a dove. Man ought to know that the good which a man does with the body proceeds from his spirit, or from the internal man; the internal man is his spirit that lives after death; wherefore when the man casts off the body which made his external man, then all that there is of him is in evils and has enjoyment in them, and is averse to good as inimical to his life. That a man cannot do good that in itself is good before evil has been removed, the Lord

teaches in many places: *They do not gather the grape from thorns, or figs from thistles. Neither can a corrupt tree bring forth good fruit* (Matt. vii. 16–18). *Woe unto you, scribes and Pharisees; ye make clean the outside of the cup and platter, but the insides are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also* (xxiii. 25, 26). And in Isaiah: *Wash you; put away the evil of your doings; cease to do evil; learn to do good; seek judgment. Then though your sins have been as scarlet, they shall be white as snow, though they have been red as purple, they shall be as wool* (i. 16–18).

436. This may be further illustrated by the following comparisons: No one can go to another who keeps a leopard and a panther in his chamber (living safe with them himself because he feeds them), unless he has first removed those wild beasts. Who that has been invited to the table of a king and queen has not first washed his face and hands before coming near? Who does not purify the ores by fire, and separate them from dross, before he obtains the pure gold and silver? Who does not separate the tares from the wheat before he takes it into the barn? Who does not prepare his meat by cooking, before it becomes fit to eat and is set upon the table? Who does not shake off the worms from the leaves of a tree in the garden, that the leaves may not be devoured, and the fruit thus destroyed? Who loves a virgin and intends marriage with her who is full of disease and covered with pimples and blotches, however she may paint her face, dress splendidly, and study to bring in the enticements of love by the charms of her conversation? Man ought to purify himself from evils [and not wait for the Lord to do this immediately; otherwise he]* may be compared to a servant with face and clothes befouled with soot and dung, who comes up to his master and says, "Wash me, my lord." Would not the master say to him, "You foolish servant, what are

* The words within brackets have been supplied from n. 331.

you saying? See; there are water, soap, and a towel. Have you not hands, and power in them? Wash yourself." And the Lord God will say, "The means of purification are from Me; and it is from Me that you will and that you are able; wherefore use these My gifts and endowments as your own, and you will be purified."

437. It is believed at the present day that charity is simply to do good, and that then one does not do evil; consequently, that the first thing of charity is to do good, and the second not to do evil; but this is wholly inverted; the first thing of charity is to put away evil, and its second is to do good; for it is a universal law in the spiritual world, and from this in the natural world also, that so far as one does not will evil he wills good; thus as far as he turns away from hell, from which comes up all evil, so far he turns toward heaven, from which comes down all good; consequently also, that so far as one rejects the devil, he is accepted by the Lord. One cannot stand with his head ever turning between the two, and pray to both at once; for of them the Lord says, *I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth* (Apoc. iii. 15, 16). Who can fly about with his troop between two armies and favor them both? Who can be in evil against the neighbor and at the same time in good toward him? Does not evil then hide itself in the good? Although the evil that hides itself does not appear in the acts, it still manifests itself in many things when they are reflected upon rightly. The Lord says, *No servant can serve two masters. Ye cannot serve God and mammon* (Luke xvi. 13).

438. But no one is able to purify himself from evils by his own power and his own strength, and yet it cannot be done without the power and strength of man, as his own. If these were not as his own, no one could fight against the flesh and its lusts, which is nevertheless enjoined upon

every one; yes, he would not think of any combat, and so would let the mind [*animus*] run loose into evils of every kind, and he would be restrained from them in his deeds only by the laws of justice established in the world, and their penalties; and thus he would be inwardly like a tiger, a leopard, and a serpent, that do not reflect upon the cruel enjoyments of their loves. From this it is plain that because man, above the wild beasts, is rational, he ought to resist evils from the power and the strength given him by the Lord, which in every sense appear to him as his own; and this appearance has been given by the Lord to every man for the sake of regeneration, imputation, conjunction, and salvation.

XIII. In the Exercises of Charity Man does not place Merit in Works while he believes that all Good is from the Lord.

439. It is hurtful to place merit in works that are done for the sake of salvation; for in this are hidden evils of which he who does so knows nothing; there is hidden a denial of God's influx and operation with man; trust in one's own power in matters of salvation; faith in oneself and not in God; justification of oneself; saving by one's own strength; making Divine grace and mercy to be nought; rejection of reformation and regeneration by Divine means; especially, derogation from the merit and righteousness of the Lord God the Saviour, which such claim for themselves; besides a continual looking to reward, which they regard as the first and last end; the sinking and extinction of love to the Lord and love towards the neighbor; a total ignorance and incapacity for the perception of the enjoyment of heavenly love (which enjoyment is without merit), there being only a sense of the love of self. For they who put reward in the first place and salvation in the second, and thus [seek] the latter for the sake of the

former, invert order, and immerse the interior desires of their mind in their proprium [*ownhood*], and in the body defile them with the evils of their flesh. It is from this that the good of merit appears to the angels as rust, and good that is not of merit as purple. That good is not to be done for reward as the end is taught by the Lord in Luke: *If ye do good to them who do good to you, what thank have ye? Rather, love ye your enemies, and do good, and lend, hoping for nothing again; then your reward shall be great, and ye shall be sons of the Highest; for He is kind unto the unthankful and the evil* (vi. 33–35). And in John it is taught that man cannot do good that in itself is good, except from the Lord: *Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me; for without Me ye can do nothing* (xv. 4, 5). And elsewhere, *A man can take nothing, except it be given him from heaven* (iii. 27).

440. But to think that men come into heaven, and that good is to be done for that, is not to regard reward as the end, and to place merit in works; for they, too, think that, who love the neighbor as themselves and God above all things; for they so think from faith in the Lord's words, *that their reward shall be great in heaven* (Matt. v. 11, 12; vi. 1; x. 41, 42; Luke vi. 23, 35; xiv. 12–14; John iv. 36): *That they who have done good shall possess as an inheritance a kingdom prepared from the foundation of the world* (Matt. xxv. 34): *That to every one it is given according to his works* (Matt. xvi. 27; John v. 29; Apoc. xiv. 13; xx. 12, 13; Jer. xxv. 14; xxxii. 19; Hos. iv. 9; Zech. i. 6; and elsewhere). These do not trust to reward on account of their merit, but they are in the faith of the promise from grace. With them the enjoyment in doing good to the neighbor is a reward. The angels in heaven have this enjoyment, and it is a spiritual enjoyment which is eternal, and immensely exceeds every natural enjoyment. They who are in this enjoyment do not wish to hear of merit, for they love to do,

and they perceive that they are favored in the doing; and they are sorry if it is believed that their doing is for the sake of a return. They are like those who do good to friends for the sake of friendship, to the brother for the sake of brotherhood, to wife and children for the sake of wife and children, to their country for their country's sake, thus from friendship and love. They who do acts of kindness also say and give assurance that they do them not for their own sake, but for theirs.

441. It is quite otherwise with those who in their works regard reward as the end itself. Such are like those who form friendships for the sake of profit, also make presents, perform services, profess love as from the heart; but when they do not obtain what they have hoped for, they turn away, renounce their friendship, and devote themselves to the enemies of him for whom they professed love, and to those who hate him. They are also like nurses who suckle infants merely for wages, and in presence of the parents kiss and fondle them, but as soon as they are not fed with delicacies and rewarded just as they wish, turn against the infants, treat them harshly, and beat them, laughing at their cries. They are also like those who regard their country from the love of self and the world, and say that they are willing to spend their property and their lives for it, and yet if they do not attain honors and riches as rewards, speak ill of their country and join its enemies. They are also like shepherds who feed the sheep merely for hire, and, if they do not receive it at the time they choose, drive the sheep with their staff from the pasture into the desert. Like these are the priests who discharge the duties of their ministry solely for the sake of the emoluments attached to them; that they care little for the salvation of the souls over whom they have been placed as leaders, is plain. It is the same with magistrates who look only to the dignity of their office and to its fees; when they do good it is not for the sake of the public good, but

for the sake of the enjoyment from the love of self and the world, which they breathe-in as the only good. It is similar with all others; for the end in view carries every point, and the mediate causes pertaining to the function are renounced if they do not promote the end. It is the same with those who demand reward because of their merit in matters of salvation; after death they loftily demand heaven, but after they are found to possess nothing of love to God, and nothing of love toward the neighbor, they are sent back to those who may instruct them concerning charity and faith; if they repudiate their doctrines, they are dismissed to their like, among whom are some who are angry with God because they do not obtain rewards, and who call faith a thing of reasoning. These are they who in the Word are meant by hirelings, to whom were assigned services of the lowest kind in the outer courts of the temple. At a distance they seem to be splitting wood.

442. It is to be well known that charity and faith in the Lord are closely conjoined; consequently, as is faith such is charity. That the Lord, charity, and faith make one, like life, will, and understanding, and that if they are divided each perishes like a pearl reduced to powder, may be seen above, n. 362, 363; and that charity and faith are together in good works, n. 373–377. From which it follows that as faith is, such is charity, and that works are such as faith and charity together are. Now if there is the faith that all the good which a man does as from himself is of the Lord, man is then the instrumental cause of the good, and the Lord the principal cause; which two causes appear as one to man, when yet the principal cause is the all in all of the instrumental cause. It follows from this, that if a man believes that all good which is in itself good is from the Lord, he does not place merit in works; and in the degree in which this faith is perfecting in man, the fantasy concerning merit is taken away from him by the Lord. In this state man fulfils the exercises of charity abun-

dantly, without a fear of merit, and at length he perceives the spiritual enjoyment in charity, and then he begins to be averse to merit as injurious to his life. The merit is easily washed away by the Lord with those who are imbued with charity by acting justly and faithfully in the work, business, and office in which they are, and toward all with whom they have any dealings, concerning whom see above (n. 422–424). But merit is taken away with difficulty from those who believe that charity is acquired by giving alms and relieving the needy; for while they do these works, in the mind, at first openly and afterward tacitly, they wish for reward and claim merit.

XIV. Moral Life when it is at the same time Spiritual, is Charity.

443. Every man learns from parents and teachers to live morally, that is, to fulfil the duties of citizenship and to perform the offices of honorable life (which have relation to the various virtues, which are the essentials of honorable life), and to produce them in its formalities which are called proprieties; and as he advances in years, he learns to add to these what belongs to reason, and thereby to perfect the morals of life. For moral life in boys even to early youth, is natural, and becomes more and more rational afterward. He who reflects well can see that moral life is the same as the life of charity; and that this is to act well with the neighbor, and so to regulate the life that it shall not be contaminated with evils, follows from what was shown above (n. 435–438). But yet in life's first period, moral life is the life of charity in outermosts; that is, is merely its outer and foremost part, not the interior. For there are four periods of life through which man passes from infancy to old age; the *first* is the period in which he acts from others, according to instructions; the *second* is that in which he acts from himself, while the understanding is the moder-

ator; the *third* is that in which the will acts upon the understanding and the understanding modifies the will; the *fourth* is that in which he acts from what has been confirmed and from purpose. But these periods of life are the periods of the life of man's spirit, and not likewise of his body; for the body can act morally and speak rationally, and his spirit still will and think the contrary. That such is the natural man is clearly manifest from pretenders, flatterers, liars, and hypocrites; that they possess a double mind, or that their mind is divided into two minds that are not in accord, is evident. It is otherwise with those who will well and think rationally, and consequently act well and talk rationally. These are meant in the Word by the simple in spirit; they are called simple, because they are not double-minded. From this it may be seen what is properly meant by the external and the internal man; also that no one, from the morality of the external man can form a conclusion as to the morality of the internal, inasmuch as this may be turned the opposite way, and may hide itself as a tortoise hides its head within its shell, or as a serpent hides its head in its coil. For such a so-called moral man is like a robber in a city and in a forest, acting the moral man in the city, but the plunderer in the forest. It is quite otherwise with those who are moral interiorly or as to the spirit, which they become through regeneration by the Lord. These are meant by the spiritual moral.

444. Moral life, when at the same time spiritual, is the life of charity, because the practices of moral life and of charity are the same, for charity is to will well to the neighbor, and from good will to act well with him; and this is of moral life also. The spiritual law is this law of the Lord: *All things whatsoever ye would that men should do to you, do ye even so to them; this is the law and the prophets* (Matt. vii. 12). This same law is the universal law of moral life. But to recount all the works of charity and compare them with those of moral life, would fill many

pages; let but six precepts of the second table of the law of the decalogue serve for illustration. That these are precepts of moral life is manifest to every one; and that they also comprise all things that pertain to love towards the neighbor, may be seen above (n. 329–331). That charity fulfils them all, is evident from the following in Paul: *Love one another; for he that loveth another hath fulfilled the law: for this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment it is comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Charity doeth no evil to the neighbor; charity is the fulfilling of the law* (Rom. xiii. 8–10). He who thinks from the external man only cannot but wonder that the seven precepts of the second table were promulgated by Jehovah on mount Sinai with so great a miracle, when yet these same precepts, in all the kingdoms on earth, consequently also in Egypt whence the children of Israel had lately come, were the precepts of the law of civil justice, for no kingdom continues to exist without them. But they were promulgated by Jehovah, and were, moreover, written on tables of stone by His finger, that they might be not only the precepts of civil society and thus of natural moral life, but also the precepts of heavenly society and thus of spiritual moral life; so that to do contrary to them was not merely to act against men, but against God also.

445. Viewing moral life in its essence, it may be seen that it is a life according to human laws and at the same time according to the Divine laws; wherefore he who lives according to those two as one law, is a truly moral man, and his life is charity. Any one, if he will, can from external moral life comprehend the quality of charity. Only transcribe external moral life such as there is in civil consociation into the internal man, so that in the will and the thought of the internal man [the life] may be similar and conformable to the acts in the external, and you will see charity in its own type.

XV. The Friendship of Love contracted with a man without regard to his quality as to the Spirit, is detrimental after Death.

446. By the friendship of love is meant interior friendship, which is such that not only is one's external man loved, but also his internal, and this without scrutiny into his quality as to the internal or spirit, that is, as to the affections of the mind, whether they are from love toward the neighbor and from love to God, and thus adapted to consociation with the angels of heaven, or whether they are from a love opposed to the neighbor and from a love opposed to God, and thus adapted to consociation with devils. Such friendship is contracted by many, from various causes and for various ends. It is distinct from external friendship, which is only of the person, and which exists for the sake of various enjoyments of the body and the senses, and for the sake of dealings of various kinds. Friendship of this kind may be formed with any one, even with the clown who jokes at the table of a duke. This is called friendship, simply; but the former is called the friendship of love, for friendship is natural conjunction, but love is spiritual conjunction.

447. That the friendship of love is detrimental after death, may be evident from the state of heaven, from the state of hell, and from the state of man's spirit with relation to them. As to the state of heaven: it is divided into innumerable societies according to all the varieties of the affections of good; while hell, on the other hand, is divided into societies according to all the varieties of the affections of love of evil; and man after death, who is then a spirit, according to his life in the world is at once assigned to the society where his reigning love is, to some heavenly society if love to God and toward the neighbor made the head of his loves; and to some infernal society if the love of self

and the world made the head of his loves. Immediately after his entrance into the spiritual world (which takes place by death and the rejection of the material body to the sepulchre), man is for some time preparing for his society to which he has been assigned; and the preparation is made by the rejection of the loves which are not in concord with his principal love. Therefore one is then separated from another, friend from friend, dependant from patron, also parent from children, and brother from brother, and each one of them is joined to his like, with whom he is to live the life of a common lot and properly his own, to eternity. But in the first part of the time of preparation, they come together, and converse in a friendly way as in the world, but they are gradually parted, and this is so done that they are not sensible of it.

448. But those who in the world contracted with each other the friendships of love, cannot like others be separated according to order, and assigned to the society correspondent with their life; for they are bound together interiorly as to the spirit, nor can they be severed, because they are like branches ingrafted into branches. Therefore if one as to his interiors is in heaven, and the other as to his in hell, they remain fast to each other, much like a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in hell inspires the infernal things belonging to him into the one whose interiors are in heaven. For among the things that are well known in heaven is also this, that evils may be inspired into the good, but not goods into the evil; this is because every one is by birth in evils. Consequently when the good are thus joined fast to the evil their interiors are closed, and both are thrust down into hell; and one who is good suffers hard things there, but after a lapse of time is taken out, and then first begins preparation for heaven. It has been granted me to see cases of such binding, particularly between brothers and relatives, and also between patrons

and their dependants, and of many with flatterers,—these having contrary affections and diverse genius; and I have seen some like kids with leopards, and kissing each other, and swearing to their former friendship; and I then perceived that the good were absorbing the enjoyments of the evil, holding each other by the hand, and together entering into caves where crowds of the wicked were seen in their hideous forms, though to themselves, from the illusion of fantasy, they seemed in lovely forms. But after a while I heard from the good mournful cries of fear, as if on account of snares, and from the wicked I heard rejoicings like those of enemies over spoils; beside other sad scenes. I have heard that the good, when taken out, were afterward prepared for heaven by the means of reformation, but with greater difficulty than others.

449. It is wholly different with those who love the good in another, that is, who love the justice, judgment, sincerity, benevolence from charity, and especially with those who love the faith and the love to the Lord. These, because they love what is within a man apart from the things which are outside of him, if they do not observe the same things in the person after death, immediately withdraw from the friendship, and are associated by the Lord with those who are in similar good. It may be said that no one can explore the interiors of the mind of those with whom he associates or deals. But this is not necessary; only let him guard against a friendship of love, with any one. External friendship for the sake of various uses is harmless.

XVI. There is a spurious Charity, a hypocritical Charity, and a dead Charity.

450. There is no genuine, that is, living charity, but that which makes one with faith, and unless they both look to the Lord conjointly; for these three, the Lord, charity, and faith are the three essentials of salvation, and when they

make one, charity is charity and faith is faith; and the Lord is in them, and they are in the Lord, as may be seen above (n. 363–367, and n. 368–372). But, however, when these three are not conjoined, charity is either spurious, or hypocritical, or dead. There have been different heresies in Christendom since the foundation of the Christian Church, and there are also such at the present day, in each of which these three essentials (which are, God, charity, and faith) have been and are acknowledged; for without these three there is not religion. In regard to charity in particular, it may be adjoined to any heretical faith, as that of the Socinians, of the Enthusiasts, of the Jews, yes, of idolaters; and they may all believe it to be charity, since it appears like it in the external form; but still charity changes its quality according to the faith to which it is joined or with which it is conjoined, as may be seen in the chapter concerning FAITH.

451. All charity that is not conjoined with faith in one God in Whom there is a Divine Trinity, is SPURIOUS; as the charity of the church of the present day, the faith of which is in three persons of the same Divinity in successive order, in the Father, the Son, and the Holy Spirit; and because in three persons each of whom is a God subsistent by himself, it is therefore a faith in three Gods; to which faith charity may be adjoined, as has also been done by the supporters of that faith, but it can never be conjoined with it; and the charity that is merely adjoined to faith is simply natural, not spiritual, wherefore it is spurious charity. So also with the charity of many other heresies, as that of those who deny the Divine Trinity, and so approach the Father alone, or the Holy Spirit alone, or both, passing by God the Saviour; with their faith charity cannot be conjoined; and if conjoined or adjoined, it is spurious. It is called spurious, because it is like the offspring of an illegitimate bed, or as the son of Hagar by Abraham who was cast out of the house (Gen. xxi. 10). Such charity is

like fruit on a tree where it has not grown but has been fastened with the needle; and it is like a carriage to which the horses are fastened only by the reins in the driver's hands, and when they run they drag the driver from the seat and leave the carriage behind.

452. But HYPOCRITICAL charity is with those who in temples and in private dwellings humble themselves almost to the dust before God, devoutly pour forth long prayers, present a holy expression of countenance, kiss images of the cross and the bones of the dead, now bend the knee at sepulchres, and there with the mouth mutter words of holy veneration for God, and yet in heart think of being worshipped themselves and look forward to being adored as divinities. Such are like those whom the Lord describes in these words: *When thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men* (Matt. vi. 2, 5). *Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess* (Matt. xxiii. 13, 15, 25). *Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me* (Mark vii. 6). *Woe unto you, hypocrites! for ye are as graves which appear not, so that the men that walk over them are not aware of them* (Luke xi. 44); and elsewhere. They are like flesh without blood, like ravens and parrots taught to say words from a psalm, and like birds taught to sing the tune of a sacred hymn;

and the sound of their speech is like that of a bird-catcher's whistle.

453. But DEAD charity is with those who have a dead faith, since the charity is such as the faith is; that they make one was shown in the chapter concerning FAITH. That faith is dead with those who are without works, is evident from the Epistle of James (ii. 17, 20). Moreover, they have dead faith who do not believe in God, but in men living and dead, and who worship idols as in themselves holy, as the gentiles formerly did. The offerings of those who are in this faith, which for the sake of salvation they make to miraculous images as they call them, and count among the works of charity, are on a level with the gold and silver placed in the urns and monuments of the dead, yes, like the bits of meat given to Cerberus, and the fee paid to Charon for ferriage across to the Elysian fields. But the charity of those who believe that there is no God, but instead of Him Nature, is neither spurious, hypocritical, nor dead, but is no charity at all, because it is not adjoined to any faith; for it cannot be called charity, since the quality of the charity is predicated from the faith. Their charity when viewed from heaven, is like bread made of ashes, or cake of fishes' scales, and fruit of wax.

XVII. THE FRIENDSHIP OF LOVE AMONG THE EVIL IS INTESTINE HATRED OF EACH OTHER.

454. It was shown above that every man has an internal and an external, and that his internal is called the internal man, and his external the external man. To which it must be added, that the internal man is in the spiritual world, and the external in the natural world. Man was so created that he might be associated with spirits and angels in their world, and thereby think analytically, and after death be transferred from his own world to another. By the spiritual world are meant both heaven and hell. Since the inter-

nal man is in company with spirits and angels in their world, and the external man with men, it is manifest that man can be consociated with spirits of hell, and also with angels of heaven. By this faculty and power man is distinguished from beasts. Man is in himself such as he is as to his internal man, but not such as he is as to the external; for the internal man is his spirit which acts by the external. The material body, with which his spirit is clothed in the natural world, is an accessory for the sake of the processes of procreation and for the sake of the formation of the internal man; for this latter is formed in the natural body, as a tree in the ground, and as seed in fruit. More concerning the internal and the external man may be seen above (n. 401).

455. But of what quality a wicked man is as to his internal man, and of what quality is the good man as to his, may be seen from the following brief description of hell and heaven; for with the wicked the internal is conjoined with devils in hell, and with the good it is conjoined with angels in heaven. Hell from its loves is in the enjoyments of all evils; that is, is in the enjoyments from hatred, revenge, and murder, in those from plundering and theft, in those from railing and blasphemy, in those from the denial of God and the profanation of the Word. Those enjoyments lurk in the lusts, upon which man does not reflect; these blaze in the enjoyments, like lighted torches; the enjoyments are what are meant in the Word by infernal fire. But the enjoyments of heaven are those of love toward the neighbor and of love to God. Since the enjoyments of hell are opposite to the enjoyments of heaven, there is a great interspace between them, into which flow the delights of heaven from above and those of hell from beneath. Man is in the middle of this interspace while he lives in the world, in order that he may be in equilibrium, and so in a free state to turn to heaven or to hell. It is this interspace that is meant by the great gulf fixed be-

tween those who are in heaven and those who are in hell (Luke xvi. 26). From this it may be evident what is the quality of the friendship of love among the wicked, — that as to the external man it is full of gesture, affected, and putting on the semblance of morality, for the end of spreading its nets and searching for opportunity to gratify the enjoyments of its loves, from which their internal man is on fire. Nothing but fear of the law, and consequently for their reputation and life, withholds them and prevents their acts. Their friendship is therefore like a spider in sugar, a viper in bread, a young crocodile in a cake of honey, and a snake in the grass. Such is the friendship of the wicked for any one; but among those confirmed in evil, such as thieves, robbers, and pirates, it is of a familiar character so long as they are with one mind bent on plunder; for then they embrace each other as brothers, enjoy themselves with feasting, singing, and dancing, and conspire for the destruction of others; yet each one within himself regards his companion as one enemy regards another; this, too, the cunning robber sees in his fellow, and fears it. It is plain from this that among such is no friendship, but intestine hatred.

Any man who has not openly connected himself with malefactors and committed robberies, but has led a civil moral life for the sake of various uses as ends, and yet has not curbed the lusts residing in the internal man, may believe that his friendship is not like this; but, from many examples in the spiritual world, it has been given me to know with certainty that it is such, in various degrees, with all who have rejected faith, and scorned the holy things of the church, regarding them as nothing to them but only for the common herd. With some of them the enjoyments of infernal love have lain hidden like fire in heated logs that are covered with bark; with some like coals under ashes; with some like little torches of wax, that blaze as soon as fire is applied to them; and with others in other ways.

Such is every man who has rejected from his heart the things of religion. Their internal man is in hell; and as long as they live in the world (and then they are ignorant of this because of the semblance of morality in their externals), they do not acknowledge as neighbor any but themselves and their children; they regard others either from contempt (and then they are like cats lying in wait for birds in their nests), or from hatred (and then they are like wolves when they see dogs that they may devour). These things have been presented that it may be known of what quality charity is, from seeing its opposite.

XVIII. The Conjunction of Love to God and Love toward the Neighbor.

456. It is known that the Law promulgated from mount Sinai was written upon two tables; that one of these is concerning God, and the other concerning men; that in the hand of Moses they were one table, on the right side of which was written what is concerning God, and on the left side what is concerning men; and that when so presented to the eyes of men, the writing of both parts was seen at once; thus one part was in view of the other, like Jehovah speaking with Moses and Moses with Jehovah, face to face, as it is written. This was done in order that the tables so united should represent the conjunction of God with men, and the reciprocal conjunction of men with God; for which reason the Law written on them was called the *Covenant* and the *Testimony*, covenant signifying conjunction, and testimony, life according to the compact. From these two tables thus united may be seen the conjunction of love to God and love toward the neighbor. The first table involves all things pertaining to love to God, which are, primarily, that man ought to acknowledge one God, the Divinity of His Human, and the holiness of the Word, and that He is to be worshipped by means of holy things

that proceed from Him. That this table involves these things is evident from the commentary, in the fifth chapter, on the commandments of the decalogue. The second table involves all things that pertain to love toward the neighbor; its first five commandments, all things pertaining to the deed, which are called works; and the last two, all things that belong to the will, thus to charity in its origin; for in these it is said, *Thou shalt not covet;* and when a man does not covet the things that are the neighbor's, then he wishes well to him. That the Ten Commandments contain all things which are of love to God and of love toward the neighbor, may be seen above (n. 329–331); where it is also shown that there is a conjunction of the two tables with those who are in charity.

457. It is otherwise with those who are only in the worship of God and not at the same time in good works from charity; such are like those who break a covenant. Again it is different with those who divide God into three, and worship each one separately. And again it is different with those who do not go to God in His Human; these are they who do not *enter by the Door, but climb up some other way* (John x. 1, 9). It is still different with those who from confirmation deny the Lord's Divinity. With those of these classes there is not conjunction with God, and consequently there is not the saving work (*salvatio*); their charity is nothing but spurious charity; and this does not join together by the face, but by the side, or the back. How conjunction is effected shall also be told in a few words. With every man, God flows-in with an acknowledgment of Himself, into the cognitions concerning Him; and at the same time He flows-in with His love toward men. The man who receives the former only and not the latter, receives that influx in the understanding and not in the will; and he remains in cognitions with no interior acknowledgment of God, and his state is like that of a garden in winter. But the man who receives both the former and the latter, receives the

influx in the will, and from the will in the understanding, thus in the whole mind; and he has an interior acknowledgment of God, which vivifies in him the cognitions concerning God; his state is like that of a garden in the spring-time. Conjunction is effected by charity because God loves every man; and because He cannot do good to him immediately, but mediately by men, He therefore inspires them with His own love, as He inspires parents with love for their children; and the man who receives it is conjoined with God, and loves the neighbor from the love of God; with him the love of God is inwardly in the love of man toward the neighbor, and it produces in him the will and the power. And as man does nothing good without the appearance to him that the ability, the willing, and the doing are of himself, this therefore has been given him; and when he does good from freedom as of himself, it is imputed to him, and is accepted as something reciprocal, by which conjunction is effected. This is like the active and the passive, and the co-operation of the latter, which is effected from the active in the passive; it is also like will in actions, and like thought in speech, and the operation of the soul from the inmost into both; it is also like effort in motion; and also like what is prolific in a seed, which from within acts in the juices by which the tree grows even to fruit, and by fruit produces new seed; and it is like light in precious stones, which is reflected according to the texture of the parts; whence come various colors as if they belonged to the stones, whereas they are of the light.

458. It is manifest from this whence comes the conjunction of love to God and love toward the neighbor, and of what quality it is, — that there is an influx of God's love toward men, and that the reception of this by man and co-operation in him is love toward the neighbor. In brief, there is conjunction according to this Word of the Lord: *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (John xiv. 20). Also according to this:

He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him, and will manifest Myself unto him; and will make an abode with him (John xiv. 21-23). The Lord's commandments all relate to love to the neighbor, being in the sum not to do evil to him, but to do him good. That they who do so, love God, and that God loves them, is in accordance with those words of the Lord. As those two loves are so conjoined, John says, *He that keepeth the commandments of Jesus Christ, abideth in Him, and He in him.* Also: *If a man say, I love God, but hateth his brother, he is a liar; for he that loveth not his brother whom he seeth, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God loveth his brother also* (1 John iii. 24; iv. 20, 21).

459. To this will be added these RELATIONS. FIRST: I saw at a distance five gymnasia, each encompassed by a different light, the first by a flame-like light, the second by a yellow, the third by a clear-white light, the fourth by a light intermediate between that of noon and evening, the fifth was indistinct, for it stood as it were in the evening shadow. And on the roads I saw some on horses, some in carriages, and some walking, also some running and hastening toward the first gymnasium which was covered with the flamy light. When I saw this I was seized with a strong desire that impelled me to go thither and hear what was there under discussion; I therefore quickly got ready, joined company with those hastening to the first gymnasium, and entered it with them. And lo, there was a large assembly, part of which moved off to the right and a part to the left, to take seats on benches near the walls. Before me I saw a low pulpit in which stood one who filled the office of president; he had a staff in his hand, a cap on his head, and a robe tinted with the flamy light of the gymnasium. After the people had here assembled, he raised his voice and said, "Brethren, you will to-day discuss the question, *What is charity?* Each one of you can

know that in its essence charity is spiritual, and in its exercises natural." Then one from the first bench on the left, on which sat those who were reputed wise, arose; and beginning to speak he said, "It is my opinion *that morality inspired by faith is charity*." And he confirmed it in this way: "Who does not know that charity follows faith as a maid in attendance follows the steps of her mistress? and that the man who has faith acts according to the law, and thus exercises charity, so spontaneously that he does not know that it is the law and charity according to which he is living; for if he were to do so knowingly, and at the same time were to think of being saved on account of so doing, he would pollute holy faith with his proprium [*ownhood*], and so would impair its efficacy. Is not this according to the dogma of those with whom we are connected?" (And he looked at those who were seated beside him, among whom there were Canons, and they expressed their assent.) "But what is spontaneous charity but morality, into which every one is initiated from infancy, which is therefore in itself natural, but becomes spiritual when inspired by faith? Who knows from the moral life of men which of them have faith, or do not have it? for every one lives morally. But God alone Who gives faith and seals it, recognizes and distinguishes. I therefore assert that charity is morality inspired by faith; and that this morality, owing to the faith in its bosom, is saving, while all other morality brings no salvation, because it is meritorious. Thus all those who commingle charity and faith, that is to say, who conjoin them from within instead of adjoining them from without, lose their oil; for to commingle and conjoin them would be like putting into the carriage with a primate the servant that stands behind, or like introducing the porter into the dining-hall to sit at table with a nobleman." After this one rose up from the first bench on the right, and spoke as follows: "My opinion is *that piety inspired by piteousness is charity*, and I

confirm it by this, that nothing else can propitiate God more than piety out of a humble heart; and piety prays continually that God may give faith and charity; and the Lord says, *Ask, and it shall be given you* (Matt. vii. 7); and because these both are given, they both are in it. I say that piety inspired by piteousness is charity, as all devout piety is piteous; for piety moves man's heart so that he groans, and what is this but piteousness? This does indeed retire after prayer, but still it comes back with the return of prayer; and when it comes again piety is in it, and is thus in charity. Our priests ascribe all things that promote salvation to faith, and nothing to charity. What then remains but piety praying piteously for both? When I was reading the Word, I was not able to see but that faith and charity were the two means of salvation; but when I consulted the ministers of the church, I heard that faith was the only means, and that charity was nothing. And then it seemed to me that I was on the sea, in a ship that was drifting between two rocks; and when I feared that it would be broken to pieces, I betook myself to a boat and set sail. My boat is piety. And, moreover, piety is profitable for all things." After him arose one from the second bench on the right, and spoke as follows: "It is my opinion *that charity is to do good to every one, virtuous and vicious alike;* and I confirm it in this way: What is charity but goodness of heart? and a good heart wishes good to all, alike to the virtuous and the vicious. And the Lord has said that good is to be done even to enemies. If, therefore, you withhold charity from any one, does not charity on that side become null, and so like a man who has lost one foot, and goes hopping on the other? A vicious man is a man equally with a virtuous one; and charity regards a man as a man; if he is vicious, what is that to me? It is with charity as with the heat of the sun; this vivifies beasts, both fierce and gentle, wolves as well as sheep; and it causes trees to grow, both bad and good, the

thorn as well as the vine." Having said this, he took in his hand a fresh grape and added, "It is with charity as with this grape; if you divide it, all that is within runs out." He divided it, and the contents ran out. After this address another arose from the second bench on the left, and said: "It is my opinion *that charity is in every way to serve one's relatives and friends*, which I confirm thus: Who does not know that charity begins with oneself? for every one is neighbor to himself. Wherefore charity passes on from oneself through the grades of nearness, first to brothers and sisters, and from them to kinsmen and connections; and so the progression of charity is self-limited. They who are beyond its limits are strangers, and strangers are not acknowledged interiorly; thus they are estranged from the internal man. But nature joins those together who are related by blood and birth; and habit, which is a second nature, conjoins friends; and so they become the neighbor. Charity also unites another to itself from within, and so from without; and they who are not united from within ought to be called companions only. Do not all birds recognize their own kindred, not by the plumage but by the sounds they make, and when they are near by the sphere of life exhaled from their bodies? This affection of relationship, and conjunction from it, in the birds is called instinct; but there is the same in men, which, since it is for those of their family and those that are their own, is truly an instinct of human nature. What gives homogeneity but blood? This a man's mind which is also his spirit feels, and as it were smells. In this homogeneity and its sympathy consists the essence of charity. But heterogeneity, on the contrary, from which also comes antipathy, is, as it were, not blood, and therefore not charity. And as habit is a second nature, and this also makes homogeneity, it follows that it is also charity to do good to friends. Any one coming from the sea into some port, and finding himself in a foreign land, the language and

customs of whose inhabitants he is unacquainted with, is out of himself, as it were, and feels none of the enjoyment of love towards them. But if he finds himself in his own native land, the language and customs of whose inhabitants he is acquainted with, he is within himself, as it were, and then feels enjoyment from love, which is also the enjoyment of charity." Then from the third bench on the right another one arose, and speaking with a loud voice said, "It is my opinion *that charity is giving alms to the poor, and rendering assistance to the needy.* This is certainly charity, for the Divine Word so teaches, and its declaration admits no contradiction. What is the giving to the rich and to the possessors of abundance but vainglory, in which there is not charity, but a looking to a gift in return; and in this there can be no genuine affection of love toward the neighbor, but a spurious affection, which avails on earth but not in the heavens. Therefore want and indigence ought to be relieved, because into this the idea of repayment does not come. In the city where I dwelt, and where I knew who were virtuous and who were not, I observed that all the virtuous, on seeing a poor person in the street, would stop and give alms; while all the vicious, on seeing a poor man at their side, would pass him by as if they were blind to the sight of him and deaf to his voice. And who does not know that the virtuous have charity and that the vicious have not? He who gives to the poor and relieves the needy, is like a shepherd who leads the hungry and thirsty sheep to pasture and to water; while he who gives only to those who are rich and who abound in wealth, is like one who takes care of those who share the Divine power [*deastros*], or presses food and drink on those who are intoxicated." After him arose another from the third bench on the left, and said: "It is my opinion *that charity is to build hospitals, infirmaries, orphans' homes, and asylums, and to support them by gifts.* I confirm it by this, that such benefactions and such

aids are public, and are many leagues beyond private aid; thereby charity becomes richer, and replete with goods, the goods being manifold in their number; and the reward that is hoped for, from the promises of the Word, becomes more abounding; for as one ploughs the ground and sows, so he reaps. Is not this giving to the poor and relieving the needy in an eminent degree? Who does not therefrom obtain glory from the world, and at the same times praises in the humble voice of gratitude from those whom he has cherished? Does not this lift up the heart, and with it the affection that is called charity, even to its highest elevation? The rich, who do not walk the streets but ride, cannot take notice of those who sit at the sides of the streets by the walls of the houses, and hand them pennies; but they make their contributions to such things as are of service to many at once. But let those do otherwise who are less great than they, and who walk the streets, without such stores of wealth." Hearing this, another one on the same bench suddenly drowned the voice of the speaker with his louder tones, and said: "Let not the rich, however, prefer the excellence and munificence of their charity to the pittance which one poor man gives to another; for we know that every one in what he does, does what is fitting to the dignity of his personal position; a king, a governor, a captain, and a yeoman of the guard, each what is worthy of his own position. For charity, viewed in itself, is not estimated by the excellence of the person and consequently of the gift, but by the fulness of the affection which makes it; so that the menial giving one penny may give from a larger charity than the great man who gives or bequeaths a treasure; which is also according to these words: *Jesus saw the rich men casting their gifts into the treasury; He saw also a certain poor widow casting in thither two mites; and He said, Of a truth I say unto you that this poor widow hath cast in more than they all* (Luke xxi. 1–3)." After these arose one from the fourth

bench on the left, and said: "It is my opinion *that charity is to endow temples, and to do good to their ministers;* which I confirm by this, that he who does such things is revolving in his mind what is holy, and acts from what is holy in the mind, and further, that this sanctifies his gifts. Charity demands this, because it in itself is holy. Is not all worship in churches holy? For the Lord says, *Where two or three are gathered together in My name, there am I in the midst of them;* and the priests, His servants, minister in the worship. I therefore conclude that the gifts which are bestowed upon ministers and upon temples are superior to those dispensed to other people and for other purposes. And besides, to the minister is given the power to bless, whereby he also sanctifies the gifts; and afterward there is nothing that expands and gladdens the mind more than to see one's gifts as so many sanctuaries." Afterwards arose one from the fourth bench on the right, and spoke as follows: "It is my opinion *that the old Christian brotherhood is charity;* and I confirm it by this, that every church which worships the true God begins from charity, as did the Christian church of old. Because charity unites minds and makes one of many, those belonging to it called themselves brethren, but brethren in Jesus Christ their God. But because they were then surrounded by the barbarous of the nations whom they feared, they made a community in property: in which, being together and of one mind, they were glad; and in their social gatherings, every day, they discoursed about the Lord God their Saviour Jesus Christ, and at their dinners and suppers about charity: hence their brotherhood. But after their times, when schisms began to spring up, and at last the abominable Arian heresy, which with many took away the idea of the Divinity of the Lord's Human, charity decayed and brotherhood was dissolved. It is true that all who worship the Lord in truth, and keep His precepts, are brethren (Matt. xxiii. 8), but brethren in spirit. But as at this day

no one is known as to his quality in the spirit, it is unnecessary for men to call each other brethren. The brotherhood of faith alone, and still less that of faith in any other God than the Lord God the Saviour, is not brotherhood, because charity which makes brotherhood is not in it. I therefore conclude that the old Christian brotherhood was charity. But that was, and is not; yet I prophesy that it is coming." When he said this, a flamy light made its appearance through the window on the east, and tinged his cheeks; at the sight of which the assembly were amazed. At last there arose one from the fifth bench on the left, and asked permission to add his contribution to the remarks of the last speaker; and when leave was given, he said, "It is my opinion *that charity is to forgive every one his trespasses*. This opinion I have drawn from a customary remark of those who approach the Holy Supper, for some then say to their friends, Forgive me what I have done amiss; thinking that so they have fulfilled all the duties of charity. But I have thought within myself that this is but a painted picture of charity, and not the real form of its essence; for both those who do not forgive, and those who do not follow charity with any effort, say this; and such are not among those of the Prayer which the Lord Himself taught, *Father forgive us our trespasses as we forgive those who trespass against us*. For trespasses are like ulcers, within which, if they are not opened and healed, matter collects, which infects the neighboring parts, and creeping about like a serpent turns the blood everywhere into matter. It is similar with trespasses against the neighbor; unless they are removed by repentance, and by a life according to the Lord's precepts, they remain and are filled with food; and those who without repentance, merely pray to God to forgive their sins, are like the inhabitants of a city who, being infected with contagious disease, go to the chief magistrate and say, 'Sir, heal us.' To whom the magistrate would say, 'How can I heal you?

Go to a physician, find out what medicines you need, get them from an apothecary and take them, and your health will be restored.' And the Lord will say to those who make supplication for the forgiveness of sins without actual repentance, 'Open the Word and read that which I have spoken in Isaiah: *Ah, sinful nation, laden with iniquity; wherefore when ye spread forth your hands, I hide Mine eyes from you; yea, when ye make many prayers, I do not hear. Wash you; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well;* and then shall your sins be removed and forgiven (i. 4, 15–18).'" After all this was finished, I extended my hand, and asked that I might be permitted, although a stranger, to present my opinion also. The president proposed my request; and when consent was given, I spoke as follows: "It is my opinion *that charity is to act from the love of justice with judgment, in every work and office, but from love from no other source than the Lord God the Saviour.* All that I have heard from those sitting upon the benches, both on the right and on the left, are eminent examples of charity; but as the president of this assembly remarked at first, charity is spiritual in its origin, and natural as it turns into its channels (*in sua derivatione*); and natural charity, if it is inwardly spiritual, appears to the angels transparent like a diamond; but if it is not inwardly spiritual, and therefore is merely natural, it appears to the angels like a pearl that looks like the eye of a cooked fish. It is not for me to say whether the eminent examples of charity which you have presented in order are inspired by spiritual charity or not; but it is for me to say here what the spiritual must be, which ought to be in them, that they may be natural forms of spiritual charity. The spiritual itself, belonging to them, is that they be done from the love of justice, with judgment; that is to say, that in the exercises of charity man should see clearly whether he acts from justice, and he sees this from judgment. For a man may

by deeds of beneficence do evil; and by what seem like evil deeds he may do good. For example: he who gives a needy robber money to buy himself a sword, does evil by the benefaction, although the robber does not say what he shall do when begging for the money; or if he rescues the robber from prison, and shows him the way to the forest, and says within himself, 'It is not my fault that he commits robbery; I have given succor to the *man*.' Take also as another example, one who feeds an idler, and keeps him from being driven to labor, and says to him, 'Go into a chamber in my house, and lie in bed; why should you weary yourself?' Such a one favors laziness. And again, take one who promotes relatives and friends with dishonest inclinations, to offices in which they can plot many kinds of mischief. Who cannot see that such works of charity are not from any love of justice together with judgment? On the other hand also, a man by what seem like evil deeds may do good. To illustrate, take a judge who acquits a criminal because he sheds tears, and pours out words of piety, and prays that he will forgive him because he is his neighbor; now the judge performs a work of charity when he decrees the man's punishment according to law; for in this way he guards against his doing further evil and being a pest to society, which is the neighbor in a higher degree, and against the scandal of an unjust judgment. Who does not know also that it results in good to servants if they are chastised by their masters, and to children when chastised by their parents, on account of wrong-doing? It is similar with those in hell, all of whom have the love of doing evil; for they are kept shut up in prison, and are punished when they do evil, which the Lord permits for the sake of amendment. This is so because the Lord is Justice itself, and does whatever He does from Judgment itself. From these examples it may be clearly seen whence it is, that, as before stated, spiritual charity is carried into effect from the love of justice, with

judgment, but from love from no other source than the Lord God the Saviour. This is because all the good of charity is from the Lord; for He says, *He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 5); also that He hath *all power in heaven and in earth* (Matt. xxviii. 18). And all love of justice, with judgment, is from no other source than the God of heaven, Who is Justice itself, and from Whom man has all his judgment (Jer. xxiii. 5; xxxiii. 15). From which comes the conclusion that all that has been said concerning charity, from the benches on the right and the left, as being morality inspired by faith, piety inspired by piteousness, as doing good alike to the virtuous and the vicious, serving one's relatives and friends in every way, giving to the poor and rendering assistance to the needy, building infirmaries and supporting them by gifts, endowing temples and doing good to their ministers, as being the old Christian brotherhood, and as forgiving every one his trespasses;—all these are excellent examples of charity when they are done from the love of justice, with judgment; otherwise, they are not charity, but are merely like brooks separated from their fountain, and like branches torn from their tree; because genuine charity is to believe in the Lord, and to act justly and rightly in every work and office. He, therefore, who from the Lord loves justice, and practises it with judgment, is charity in its image and likeness." After these remarks there was silence, such as there is with those who from their internal man, but not as yet in the external, see and acknowledge that something is true; I noticed this from their faces. But I was then suddenly withdrawn from their sight, for from the spirit I re-entered my material body; for the natural man, because he is clothed with a material body, does not appear to any spiritual man, that is, to a spirit or an angel, nor do they appear to him.

460. SECOND RELATION. Once when I looked around

in the spiritual world, I heard something like the gnashing of teeth, and also a kind of knocking, and mingled with them something grating; and I asked what they were. The angels who were with me said, "They are schools, which are called by us debating clubs, where disputations are carried on. Their disputations are heard thus at a distance, but when near, they are only heard as disputations." I drew near, and saw small houses constructed of reeds plastered together with mud. I wanted to look in through a window (for there was no admittance by the door, because light would thus flow-in out of heaven and cause confusion), but there was no window. However, one was made suddenly just then on the right side, and then I heard them complaining that they were in darkness. But presently a window was made on the left side, that on the right being closed up; and then the darkness was gradually dissipated, and they seemed to themselves to be in their proper [*sua*] light: and after this it was granted me to enter by the door, and to hear. There was a table in the midst, and benches round about; yet to me they all seemed to be standing upon the benches, and to be disputing sharply with one another about *Faith* and *Charity*, — on the one part, that Faith was the essential of the church, on the other, Charity. They who made faith the essential said, "Do we not act with God by faith, and by charity with man? Is not faith therefore heavenly, and charity earthly? Are we not saved by heavenly things, and not by earthly things? Again, cannot God give faith out of heaven because it is heavenly? and is not man to gain charity for himself, because it is earthly? And what a man gains for himself is not of the church, and therefore does not save. And so can any one be justified before God by the works which are called of charity? Believe us that we are not only justified but also sanctified by faith alone, if the faith is not defiled by the things of merit which are from the works of charity." But they who made Charity the essential of the church, sharply

refuted these things; saying that "Charity saves, and not faith. Does not God hold all men dear, and will good to all? How can God do this good, except through men? Does God give us only to speak with men the things of faith, and does He not give us to do to men the things of charity? Do you not see that you said absurdly of charity that it is earthly? Charity is heavenly; and, because you do not do the good of charity, your faith is earthly. How do you receive your faith, except as a stock or a stone? You say, by the hearing of the Word. But how can the Word operate when merely heard? and how upon a stock or a stone? You, perchance, are quickened, yourselves being wholly unconscious of it. But what is the quickening, except that you are able to say that faith alone justifies and saves? Yet what faith is, and what saving faith, you do not know." But one then arose, who was called a Syncretist by the angel who was speaking with me. He took off his square cap, and laid it on the table; but hastily put it on again, because he was bald. He said, "Hearken: you all are in error. It is true that faith is spiritual, and charity moral; but still they are conjoined: and they are conjoined by the Word, and then by the Holy Spirit, and by the effect which indeed may be called obedience, but in this obedience man has no part; because when faith is brought in, man knows no more than a statue. I have long meditated upon these things, and I have at length found that a man may receive from God a faith which is spiritual, but that he cannot be moved by God to a charity which is spiritual any more than a stock." At these remarks they who were in faith alone applauded, but they who were in charity hissed. And from their indignation these latter said, "Listen, friend: you do not know that there is a moral life which is spiritual, and that there is a moral life merely natural, — a moral life which is spiritual with those who do good from God and still as of themselves, and a moral life merely natural with those who do good from hell and still as of themselves."

It was said that the disputation was heard as the gnashing of teeth, and as a knocking, with which was intermingled something grating. The disputation that sounded like the gnashing of teeth was from those who made faith the one only essential of the church; the knocking was from those who made charity the one only essential of the church; and the grating intermixed was from the Syncretist. Their tones sounded so at a distance, because they were all given to disputation in the world, and did not shun any evil, and therefore did no good that was from a spiritual source. And they were wholly ignorant, also, that the all of faith is truth, and the all of charity, good; and that truth without good is not truth in spirit, and that good without truth is not good in spirit; and that so the one makes the other.

461. THIRD RELATION. I was once carried away in spirit to the southern quarter of the spiritual world, and into a certain paradise there; and I saw that this paradise excelled all that I had before surveyed. This was because a garden signifies intelligence, and all who are mighty in intelligence beyond others are conveyed to the south. The garden of Eden in which was Adam with his wife, signifies only this; that they were expelled from it therefore signifies that they were driven from intelligence, and thus from integrity of life also. While I was walking in this southern paradise, I saw some persons sitting under a laurel, eating figs. I went to them and asked them for some figs, which they gave me; and lo, in my hand the figs became grapes! As I marvelled at this, an angelic spirit who stood near me said, "The figs became grapes in your hand, for figs from correspondence signify the goods of charity and hence of faith in the natural or external man, while grapes signify the goods of charity and hence of faith in the spiritual or internal man; and because you love spiritual things, this has happened to you. For in our world all things come to pass, and exist, and are changed also, according to correspondences." Then instantly there

came over me the desire to know how man can do good from God, and yet altogether as from himself. I therefore asked those who were eating figs how they comprehended this. They said that they could comprehend it only in this way, that God works this inwardly in man and through him when man does not know it; since if man were conscious of it, and so should do, he would do only apparent good which inwardly is evil. "For all that proceeds from man proceeds from his proprium [*ownhood*], and this by birth is evil; then how can good from God and evil from man be conjoined and so go forth conjointly into act? And man's proprium in matters pertaining to salvation is continually thinking about merit; and so far as it does this, it derogates from the Lord His merit, which is the height of injustice and impiety. In a word, if the good which God works in man were to flow into man's willing and thence into his doing, the good would assuredly be defiled and also profaned, which, however, God in no wise permits. Man can indeed think that the good which he does is from God, and may call it God's through him, but still we do not comprehend that it is so." But I then opened my mind and said: "You do not comprehend, because you think from the appearance; and thought from confirmed appearance is fallacy. To you there is appearance, and fallacy from it, because you believe that all things which a man wills and thinks, and which he thence does and says, are in himself and consequently from himself, when yet there is nothing of them in him except the state for receiving what flows in. Man is not life in himself, but an organ receptive of life. The Lord is Life in Himself, as He also says in John: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26; besides other passages, as John xi. 25; xiv. 6, 19). There are two things which make life, namely, Love and Wisdom; or what is the same, the Good of love and the Truth of wisdom. These flow-in from God, and are received by man as if they were

his; and because they are felt thus, they also proceed from man as his. That they are thus felt by man, is of the Lord's giving, that that which flows-in may affect man, and so be received and remain. But as all evil flows-in also, not from God but from hell, and as this is received with enjoyment because man has been born such an organ, therefore good is received from God only in proportion as evil is removed by man as by himself, which is done by repentance and at the same time by faith in the Lord. That love and wisdom, charity and faith, or, speaking more generally, the good of love and of charity and the truth of wisdom and of faith, flow-in, and that the things which flow-in appear in man altogether as his, and therefore proceed from him as his, is very evident from sight, hearing, smell, taste, and touch; all things which are felt in the organs of those senses flow-in from without, and are felt in them. It is the same in the organs of the internal senses, with the sole difference that spiritual things which are not apparent flow into these, but natural things which are apparent flow into the former. In a word, man is an organ receptive of life from God; consequently he is a recipient of good so far as he desists from evil. The power to desist from evil the Lord gives to every man, because He gives him to will and to understand; and whatever man does from the will according to the understanding, or, what is the same thing, from freedom of will according to the reason of the understanding, is permanent; through it the Lord induces on man a state of conjunction with Himself, and in this state He reforms, regenerates, and saves him. The life which flows-in is life proceeding from the Lord, which life is also called the Spirit of God, and in the Word the Holy Spirit, of which also it is said that it enlightens and vivifies man, and even that it operates in him. But this life is varied and modified according to the organization induced by love. You may also know that all the good of love and charity and all the truth of wisdom and faith flow-in, and are not in the man, from this, — that

whoever thinks that there is any such thing in man from creation, cannot but think at last that God infused Himself into man, and so that men were partly gods; and yet they who think so from faith, become devils, and to us smell like corpses. Moreover what is man's action but the mind acting? For what the mind wills and thinks, this it does and says by its organ the body; wherefore, when the mind is led by the Lord, action and speech are also led by Him; and these are led by Him when man believes in Him. If this were not so, tell, if you can, why the Lord in thousands of places in His Word has commanded that a man must love his neighbor, work out the goods of charity, bear fruit like a tree, and do His commandments, and all this that he may be saved; also why He said that man would be judged according to his deeds or works, he who does goods to heaven and life, and he who does evils to hell and death. How could the Lord say such things if every thing that proceeds from man were meritorious and thence evil? You may know therefore that if the mind is charity, the action is charity also; but if the mind is faith alone, which is also faith separated from spiritual charity, the action also is that faith." Hearing this, they who sat under the laurel said, "We comprehend that you have spoken justly; but still we do not comprehend." I answered them, "That I have spoken justly, you comprehend from the general perception which a man has from the influx of light from heaven when he hears any truth; but you do not comprehend from your own perception, which is what a man has from the influx of light from the world. These two perceptions, namely, the internal and the external, or the spiritual and the natural, make one with the wise. You also can make them one, if you look to the Lord and remove evils." As they understood these things also, I plucked some branchlets from a vine, and handed them to them, saying, "Do you believe that this is of me or of the Lord?" And they said that it was from me but of the Lord. And lo, those branchlets

put forth grapes in their hands! But as I withdrew, I saw a cedar table, upon which was a book, under a green olive-tree whose trunk was entwined with a vine. I looked, and behold, it was a book written by me, called "Arcana Cœlestia." And I said that it was fully shown in that book that man is an organ recipient of life, and that he is not life; also that life cannot be created, and so created be in man, any more than light [can be created and be] in the eye.

462. Fourth Relation. I looked forth to the seashore in the spiritual world, and saw a magnificent dock. I drew near, and looked into it, and behold there were vessels there large and small, and merchandise in them of every kind; and sitting on the benches were boys and girls, distributing it to those who wished. And they said, "We are waiting to see our beautiful tortoises which very soon will rise up out of the sea to us." And behold, I saw tortoises great and small, on the shells and scales of which young tortoises were sitting, looking toward the islands around. The father tortoises had two heads; a large one covered over with a shell similar to the shell of their body, whence they had a reddish glow; and a small one, such as tortoises have, which they were able to draw back into the forepart of their bodies, and also to insert in some unseen way in the larger head. But I kept my eyes on the great reddish head, and I saw that it had a face like a man's, and talked with the boys and girls on the seats, and licked their hands. And the boys and girls then patted them, and gave them food and dainties, and also costly things, as pure silk for garments, thyine wood for tablets, purple for decorations, and *scarlet for paints*. Seeing these things, I desired to know what they represented, as I knew that all the things that appear in the spiritual world are correspondences, and represent the spiritual things which are of affection and thence of thought. And they then spoke with me out of heaven and said, "You know yourself what

the dock represents, also what the vessels, and the boys and girls that are on them. But you do not know what the tortoises represent." And they said, "The tortoises represent those of the clergy there who altogether separate faith from charity and its good works, affirming in themselves that there is evidently no conjunction between them, but that the Holy Spirit, through faith in God the Father for the sake of the Son's merit, enters into man, and purifies his interiors even to his own will, out of which they make a sort of oval plane; and they say that when the operation of the Holy Spirit approaches this plane, it turns itself around it, on the left of it, and does not touch it at all; and thus that the interior or higher part of a man's nature is for God, and the exterior or lower is for man; and that so nothing which the man does, whether good or evil, appears before God: not the good, because this is meritorious; and not the evil, because this is evil; since if they were to appear before God, the man would perish by either of them. And this being so, they say that man is at liberty to will, think, speak, and do whatever he pleases, provided he is careful before the world." I inquired whether they also assert that it is allowable to think of God as not omnipotent and omniscient. It was answered from heaven [that they say] that this also is allowable for them; because God, in him who has obtained faith and has been purified and justified through it, does not look at any thing of his thought and will; and that he still retains in the inner bosom or higher region of his mind or nature, the faith which he had received in its *act*, it being sometimes possible for the act of faith to return, man knowing nothing of it. "These are the things represented by the *small head*, which they draw into the forepart of the body, and also insert in the great head when they talk with the laity. For they do not speak with them from the small head, but the large one, which in front appears as if provided with a human face; and they speak with them from

the Word, concerning love, charity, good works, the precepts of the decalogue, repentance; and they select from the Word almost all the things that are there on these subjects. But they then insert the small head into the large one, and from it they understand inwardly in themselves that all those things are not to be done for the sake of God and of salvation, but only for the sake of public and private good. But as they speak concerning these things from the Word, especially concerning the Gospel, the operation of the Holy Spirit, and salvation, in a pleasing and elegant manner, they therefore appear before their hearers as handsome men, and the wisest in all the world. And you saw that costly and precious things were therefore given them by the boys and girls that sat upon the benches in the vessels. These, therefore, are they whom you saw represented as tortoises. In your world they are little distinguished from others, — only by this, that they believe themselves to be wiser than all, and laugh at others, even at those who are in similar doctrine as to faith but who are not in those secrets. They carry with them on their clothing a certain little mark by which they make themselves to be recognized by others." He who was talking to me said, "I shall not tell you what their sentiments are respecting other matters of faith, such as election, free will, baptism, the Holy Supper, which are such that they do not divulge them; but we in heaven know. But as they are such in the world, and as one is not at liberty after death to speak otherwise than as he thinks, therefore because they cannot then do otherwise than speak from the insanity of their thoughts, they are regarded as insane, and are cast out of the societies, and are at length let down into the pit of the abyss spoken of in the Apocalypse (ix. 2), and become corporeal spirits, and appear like the mummies of the Egyptians. For a callousness is induced on the interiors of their minds, because in the world also they interposed a barrier. The infernal

society made up of them borders on the infernal society from the Machiavelians, and they pass everywhere from one to the other, and call themselves companions; but they go back, because there is a separating difference in this, that there was with them some religious system concerning the act of justification through faith, but none among the Machiavelians."

After I saw them cast out of the societies, and gathered together to be cast down, I saw a vessel in the air flying with seven sails, and therein officers and sailors clothed in purple dress, having magnificent laurels upon their hats, crying, "Lo, we are in heaven; we are the purple-robed doctors, and crowned above all, because we are the chief of the wise from all the clergy in Europe." I wondered what this was, and was told that these were images of the pride, and the ideal thoughts called fantasies, from those who were before seen as tortoises, and now as insane persons cast out of the societies and gathered together into one body; and they were standing together, in one place. And I was then desirous of speaking with them, and I came to the place where they were standing, and saluted them, and said, "You are they who have separated men's internals from their externals, and the operation of the Holy Spirit as in faith from its co-operation with man outside of faith, and so you have separated God from man. Have you not thus removed not only charity itself and its works, from faith, like many other doctors of the clergy, but also faith itself as to its manifestation before God, from man? But tell me, I pray, whether you wish that I should speak with you on this matter from reason, or from the Sacred Scripture." They said, "Speak first from reason" And I spoke as follows: "How can the internal and the external in a man be separated? Who does not see, or cannot see, from common perception that all of man's interiors go forth and are continued into his exteriors, and even into the outermosts, in order to work out

their effects and accomplish their works? Are not internals for the sake of externals, that they may terminate in them, and subsist in them, and so exist, hardly otherwise than as a column does upon its base? You can see that if there were not a continuation, and so conjunction, the outermosts would be dissolved, and would pass away like bubbles in the air. Who can deny that the interior operations of God with man are myriads of myriads, of which man knows nothing? And what matters it for him to know them, provided he knows the outermosts, in which, with his thought and his will, he is together with God? But this shall be illustrated by an example. Does a man know the interior operations of his speech? as how the lungs draw in the air, and with it fill the vesicles, the bronchial tubes, and the lobes? how they send out the air into the trachea, and there turn it into sound? how that sound is modified in the glottis with the aid of the larynx? and how the tongue then articulates, and the lips complete the articulation, so that it may become speech? Are not all those interior operations, of which man knows nothing, for the sake of the outermost, that man may be able to speak? Remove or separate one of those internals from its continuity with the outermosts, and could man speak any more than a stock? Take another example: The two hands are the ultimates of man. Are there not interiors, which are continued thither? They are from the head through the neck, also through the breast, the shoulders, the arms, and the forearms; and there are the innumerable muscular textures, the unnumbered battalions of moving fibres, the numberless companies of nerves and blood-vessels, and the many hinge-like joints of the bones, together with their ligaments and membranes. Does man know any thing of these? And yet the working of his hands is from them, one and all. Suppose that those interiors were to turn back near the elbow, to the left or the right, and did not enter the hand by a continuous course,

would not the hand decay from the fore-arm, and rot like something torn off and without life? Indeed, if you are willing to believe it, it would be with the hand as with the body if the man were beheaded. It would be wholly like this with the human mind and with its two lives, the will and the understanding, if the Divine operations which are of faith and charity were to leave off in the midst of the way, and not pass by a continual course even to man. Clearly man would then be not merely a brute, but a rotten stick. All this is according to reason. Now if you are willing to hear it, the same things are also according to the Sacred Scripture. Does not the Lord say, *Abide in Me, and I in you; I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit?* (John xv. 4, 5.) Are not fruits the good works which the Lord does by the man, and which the man does out of himself from the Lord? The Lord also says that *He stands at the door and knocks, and that He enters to him that opens, and sups with him, and he with Him* (Apoc. iii. 20). Does not the Lord *give the pounds and the talents, that man may trade with them, and get gain; and as he gains, give him eternal life?* (Matt. xxv. 14–34; Luke xix. 13–26.) Does He not say also that *He gives reward to every one according to his labor in His vineyard?* (Matt. xx. 1–17.) These are but a few passages, however; pages might be filled from the Word concerning this, that man ought to bear fruit as a tree, to do according to the commandments, to love God and the neighbor, and so forth. But I know that your own intelligence cannot have [this truth], such as it is in itself, in common with what is from the Word; for although you say such things, still your ideas pervert them. And you cannot do otherwise, because you remove from man all the things of God as regards communication and thence conjunction; what then remains, except all the things of worship too?" They were afterwards seen by me in the light of heaven, which discloses and makes manifest what the

quality of each one is; and then they were not seen as before in a ship in the air as it were in heaven, and clothed therein in purple, their heads crowned with laurel; but in a sandy place, in garments of rags, and girt about the loins with network (as it were with fishers' nets), through which their nakedness appeared. And they were then sent down into the society bordering on the Machiavelians.

THE

TRUE CHRISTIAN RELIGION.

CHAPTER EIGHTH.

CONCERNING FREE WILL.

463. Before coming girded to the work of delivering the doctrinal of the New Church concerning Free Will, it is necessary to premise what the present church gives forth on that subject in its dogmatic works; for if this is not done, a man who has sound sense and religion may believe that it is not worth the labor to write any thing new about it. For he would say to himself, "Who does not know that man has free will in spiritual things? Otherwise, why should priests preach for men to believe in God, to turn themselves to live according to the precepts in the Word, to fight against the lusts of their flesh, and to make themselves new creatures?" and so on. So that he cannot but think within himself that all this would be but empty words if there were no free will in matters of salvation, and that to deny it would be madness, because contrary to common sense. But yet that the present church goes the other way, and banishes it from its temples, may be seen from the book called the "Formula Concordiæ," which the Evangelical swear to, from the things therein which now follow. That there is similar doctrine and hence faith respecting free will, with the Reformed, thus the same throughout the whole Christian world, and so in Germany, Sweden, Denmark, England, and Holland, is evident from their dogmatic

books. The extracts that follow, then, are from the "Formula Concordiæ," the Leipsic edition of 1756.

464. I. "The doctors of the Augsburg Confession assert, that owing to the fall of our first parents, man is so thoroughly corrupt that in spiritual matters, which regard our conversion and salvation, he is blind by nature, that he neither understands nor can understand the Word of God when preached, but esteems it as a foolish thing, and never of himself draws nigh unto God; but rather is an enemy of God, and so remains until by the power of the Holy Spirit, through the Word preached and heard, out of pure grace, without any co-operation of his own, he is converted, gifted with faith, regenerated, and renewed" (page 656).

II. "We believe that in spiritual and Divine things, the understanding, heart, and will of the man who has not been born again, are wholly unable, by his own natural powers, to understand, believe, embrace, think, will, begin, finish, act, operate, and co-operate; but as to good, man is altogether corrupt and dead, so that in his nature since the fall, before regeneration, there has remained not even a spark of spiritual power by which he could prepare himself for the grace of God, or grasp it when offered, or adapt himself to it, and by himself be capable of holding it; nor can he by his own powers contribute any thing to his own conversion, — not all, nor half, nor the smallest part, — nor act, operate, or co-operate from himself, or as if from himself; but he is the servant of sin and the slave of Satan, by whom he is moved. So, consequently, his natural free will, by reason of his powers corrupted and his nature depraved, is active and effective only for those things which are displeasing to God and are opposed to Him" (page 656).

III. "In civil and natural affairs man is industrious and ingenious, but in things spiritual and Divine, which regard the soul's salvation, he is like a stock, or a stone, or the pillar of salt into which Lot's wife was turned, which have

not the use of eyes or mouth or any of the senses" (page 661).

IV. "Man, however, has a power of locomotion which he can exercise over his external members, he can hear the Gospel, and in some measure can meditate thereon; but yet in his secret thoughts he despises it as a foolish thing, nor can he believe; and in this respect he is worse than a stock, unless the Holy Spirit is efficacious in him, enkindling and operating in him faith and other virtues approved of God, and also obedience" (page 662).

V. "In a certain sense it may be said that a man is not a stone or a stock. A stone and a stock do not resist and they do not understand or feel what is done with them, as man by his will resists God until he has been converted to Him; it still is true that before conversion man is a rational creature having understanding, but not in Divine things, and a will, but not such as to will any saving good: still, however, he cannot contribute any thing to his conversion, and in this respect he is worse than a stock or a stone" (pages 672, 673).

VI. "The whole of conversion is the operation, gift, and work of the Holy Spirit alone, Who effects and operates it with His own virtue and power, through the Word, in the understanding, heart and will of man as in a passive subject; where the man does not act, but is passive only. Nevertheless that this does not take place in the manner in which a statue is formed from stone, or in which a seal is impressed upon wax, for the wax has neither knowledge nor will" (page 681).

VII. "According to the sayings of some of the fathers and of doctors of later days, '*God draws only the willing*,' and so in conversion man's will does something; but these are not like sound words, for they confirm a false opinion concerning the powers of human will in conversion" (page 582).

VIII. In the external matters of the world, which are

subject to reason, there is still left to man some portion of understanding, powers, and faculties; although these wretched remnants are exceedingly feeble; and insignificant as they are, even these are so poisoned and contaminated by hereditary disease that in the sight of God they are worthless" (page 641).

IX. "In conversion, whereby from being a child of wrath he becomes a child of grace, man does not co-operate with the Holy Spirit, since man's conversion is the work of the Holy Spirit solely and exclusively" (pages 219, 579 and following, 663 and following; Appendix, p. 143). "Nevertheless the man who is born anew, through the power of the Holy Spirit, can co-operate, although much infirmity still accompanies this co-operation; and he works well so far and so long as he is led, ruled, and guided by the Holy Spirit; but yet he does not work together with the Holy Spirit as two horses together draw a carriage" (page 674).

X. "Original sin is not some wrong which is perpetrated in act, but it is inmostly inherent, fixed in man's nature, substance, and essence; it is the fountain of all actual sins, such as depraved thoughts, conversation, and evil works" (page 577). "This hereditary disease, by which the whole nature has been corrupted, is a horrible sin, and is indeed the beginning and head of all sins, from which as a root and a fountain all transgressions proceed" (page 640).

"By this sin, as if by a spiritual leprosy, even throughout the inmost organism and the heart's deepest recesses, all of man's nature is in the sight of God infected and corrupted; and on account of this corruption man's person is by God's law accused and condemned; so that we are by nature children of wrath, slaves of death and damnation, unless by the benefit of Christ's merit we are delivered and preserved from these evils" (page 639). "Hence there is a total want or deprivation of the original righteousness created with man in Paradise, or of the image of God, and hence is the impotence, inaptitude, and stupidity, by which man

has been wholly unfitted for all Divine or spiritual things. In the place of the lost image of God in man, there is an inmost, most wicked, deepest, inscrutable, and inexpressible corruption of his whole nature, and of all his powers, — especially of the higher and chief faculties of the soul, — in mind, understanding, heart, and will" (page 640).

465. These are the precepts, dogmas, and decrees of the present church respecting man's free will in spiritual and in natural things, as also respecting original sin. They have been presented to the end that the precepts, dogmas, and decrees of the New Church on these subjects may be seen more clearly; for from the two formulas so placed side by side, the truth appears in the light: as is done in pictures, in which an ugly face is placed beside a handsome one; both being seen at once, the beauty of the one and the ugliness of the other stand out clearly before the eye. The decrees of the New Church are these which follow.

I. That two Trees were placed in the Garden of Eden, one of Life, and the other of the Knowledge of Good and Evil, signifies that Free Will in spiritual things was given to Man.

466. It has been believed by many that by Adam and Eve, in the book of Moses, are not meant the first created human beings, and in proof they have brought forward arguments respecting Pre-adamites drawn from the computations and chronologies in some Gentile lands; and also from the saying of Cain, Adam's first-born, to Jehovah: *I shall be a fugitive and a vagabond in the earth, and it shall come to pass that every one that findeth me shall slay me. Therefore Jehovah set a mark upon Cain, lest any finding him should kill him* (Gen. iv. 14, 15); and he afterward *went out from the face of Jehovah, and dwelt in the land of Nod, and he builded a city* (iv. 16, 17). From this they argue that the earth was inhabited before the time of

Adam. But that Adam and his wife mean the most ancient church on this planet has been demonstrated by many things in the "Arcana Cœlestia" published by me at London; and in the same work it is also shown that the garden of Eden means the wisdom of the men of that church; the tree of life, the Lord in man and man in the Lord; the tree of the knowledge of good and evil, man not in the Lord but in his proprium, as he is who believes that he does all things, even good, from himself; and that eating from that tree means the appropriation of evil.

467. By the garden of Eden in the Word is not meant any garden, but intelligence; and by tree is not meant any tree, but man. That the garden of Eden signifies intelligence and wisdom, may be evident from the following passages: *In thine intelligence and thy wisdom thou hadst gotten thee riches;* also (which follows in the same chapter), *Full of wisdom, thou hast been in* EDEN, THE GARDEN OF GOD; *every precious stone was thy covering* (Ez. xxviii. 4, 12, 13). These things are said of the prince and the king of Tyre, of whom wisdom is predicated, because Tyre in the Word signifies the church as to cognitions of truth and good, by which is wisdom; the precious stones which were his covering, also signify cognitions of truth and good; for the prince and the king of Tyre were not in the garden of Eden. And in another passage in Ezekiel: *Ashur is a cedar in Lebanon; the cedars in the* GARDEN OF GOD *did not hide it; nor was any tree in the* GARDEN OF GOD *equal to it in beauty; all the trees of* EDEN IN THE GARDEN OF GOD *emulated it* (xxxi. 3, 8, 9). And again: *To whom art thou thus become like in glory and in greatness among the* TREES OF EDEN? (verse 18.) This is said concerning Ashur, because by Ashur in the Word is signified rationality and intelligence therefrom. In Isaiah: *Jehovah shall comfort Zion; He will turn her desert into* EDEN, *and her wilderness into the* GARDEN OF JEHOVAH (li. 3). Here Zion is the church, while Eden and the garden of

Jehovah are wisdom and intelligence. In the Apocalypse: *To him that overcometh will I give to eat of the* TREE OF LIFE, *which is in the midst of the* PARADISE OF GOD (ii. 7). *In the midst of the street of it, and on either side of the river, there will be the* TREE OF LIFE (xxii. 2). From these passages it is clearly manifest that the garden of Eden, in which Adam is said to have been placed, means intelligence and wisdom, because similar things are said respecting Tyre, Ashur, and Zion. Also, by a garden is signified intelligence elsewhere in the Word, as in Isaiah (lviii. 11; lxi. 11), Jeremiah (xxxi. 12), Amos (ix. 14), and Numbers (xxiv. 6). This spiritual meaning of garden has its cause from representations in the spiritual world; paradises appear there, where the angels are in intelligence and wisdom; the intelligence and wisdom themselves which they have from the Lord, present such things around them; and this comes from correspondence, for all things existing in the spiritual world are correspondences.

468. That a tree signifies man, is evident from the following passages in the Word: *All the trees of the field shall know that I, Jehovah, will humble the high tree, will exalt the low tree, and will dry up the green tree, and will make the dry tree to flourish* (Ez. xvii. 24). *Blessed is the man whose delight is in the law; he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season* (Ps. i. 1–3; Jer. xvii. 8). *Praise Jehovah, ye fruitful trees* (Ps. cxlviii. 9). *The trees of Jehovah are full* (Ps. civ. 16). *The axe lieth at the root of the tree; every tree that beareth not good fruit shall be cut down* (Matt. iii. 10; vii. 16–21). *Either make the tree good and its fruit good, or make the tree corrupt* [*and its fruit corrupt*]; *for the tree is known by its fruit* (Matt. xii. 33; Luke vi. 43, 44). *I will kindle a fire, which shall devour every green tree and every dry tree* (Ez. xx. 47). Because a tree signifies man, it was a statute that *the fruit of a tree* serviceable for food in the land of Canaan should be counted as uncircumcised [for

three years] (Lev. xix. 23). Because an olive-tree signifies the man of the heavenly [*celestial*] church, it is said of the two witnesses who prophesied that they were two olive-trees, *standing before the Lord* of the whole earth* (Apoc. xi. 4; so too, Zech. iv. 3, 11–14). And in David: *I am a green olive-tree in the house of God* (Ps. lii. 8). And in Jeremiah: *Jehovah called thy name a green olive-tree, fair, with fruit* (xi. 16); besides other passages, not here presented because of their great number.

469. At this day any one who is interiorly wise may perceive or divine that what is written of Adam and his wife involves spiritual things, with which no one has heretofore been acquainted because the spiritual sense of the Word has not been unfolded until now. Who cannot see, without close examination, that Jehovah had not placed two trees in the garden, and one of them for a stumbling-block, but for the sake of some spiritual representation? And that they were cursed because they both ate of any tree, and that the curse clings to every man coming after them, and thus that the whole human race was damned for the fault of one man, in which there was no evil of the lusts of the flesh, and no iniquity of heart,— does this square with Divine justice? And, first of all, why did not Jehovah withhold him from eating? as He was present and saw it. And why did He not cast the serpent down into the lower world (*Orcus*), before he persuaded them? But, my friend, God did not do this, because He would thus have deprived man of free will, from which, nevertheless, man is man, and not a beast. When this is known, it is very evident that by those two trees, one for life and the other for death, was represented man's free will in spiritual things. Moreover hereditary evil is not from that, but from parents, by whom is transmitted to their children an inclination towards the evil in which they themselves have been. That this is so, is seen clearly by any one who carefully studies the man-

* The Apocalypse here has *God*. Zechariah has *Lord*.

ners, dispositions [*animus*], and faces of the children, yes, of families, from a common father. But yet it depends on each one of a family to choose whether he will accede to [the hereditary inclination] or recede from it; for every one is left to his own free will. But the special signification of the tree of life, and of the tree of knowledge of good and evil, was fully explained in a *Relation* above (n. 48), which may be seen.

II. Man is not Life, but is a Receptacle of Life from God.

470. It is commonly believed that life is in man, his own, — so that he is not merely a receptacle of life, but is also Life. That this is the common belief, is from the appearance; for man lives, that is, feels, thinks, speaks, and acts, altogether as from himself. Wherefore the statement that man is a receptacle of life, and is not life, cannot but seem as something unheard of, or as a paradox, being opposed to sensual thought because contrary to the appearance. The cause of this fallacious belief (that man is also life, consequently that life was created in man and for him, and afterward generated in him by an offshoot), I have deduced from *appearance;* but the cause of fallacy from appearance is, that most men are at the present day natural, and but few spiritual, and the natural man judges from appearances and the fallacies therefrom, which are diametrically opposed to this truth, that man is merely a receptacle of life, — not life. That man is not life, but a receptacle of life from God, is evident from these obvious proofs, that all created things are in themselves finite, and that man because he is finite could not have been created except from finite things. Wherefore it is said in the book of Creation, that Adam was made from the earth and its dust, from which he was also named, for Adam signifies the earth's soil; and every man actually consists only of

such things as are in the earth, and from the earth in the atmospheres. Those things which are in the atmospheres from the earth, man absorbs by the lungs and by the pores of the whole body, and the grosser constituents he absorbs by means of food made up of earthy substances. But as regards man's spirit, that also is created from finite things. What is man's spirit but a receptacle of the life of the mind? The finite things of which it is, are spiritual substances, which are in the spiritual world, and also are brought together into our earth and stored therein. Unless they were there together with material things, no seed could be impregnated from the inmosts, and then in a wonderful manner grow up, with no departure from the right way, from the first shoot even to fruit and to new seed; nor could any worms be procreated from the effluvia from the earth and the exhalations from vegetable matter, with which the atmospheres are impregnated. Who with reason can think that the Infinite can create any thing but what is finite? and that man, being finite, is any thing but a form which the Infinite can vivify from the life in itself? And this is meant by these words: *Jehovah God formed man, the dust of the earth, and breathed into his nostrils the breath of lives* (Gen. ii. 7). God, because He is infinite, is Life in Himself; this He cannot create, and so transcribe into man, for that would be to make him God. [To hold] that this was done, was the madness of the serpent or the devil, and from him of Eve and of Adam; for the serpent said, *In the day ye eat thereof, your eyes shall be opened, and ye shall be as God* (Gen. iii. 5). That this dire persuasion that God transfused and transcribed Himself into man, was held by the men of the most ancient church at its end, when it was consummated, I have heard from their own mouth; and they, on account of that horrible belief that so they were gods, lie deeply hidden in a cavern, near to which no one can approach without being seized by an inward dizziness that causes him to fall. That by

Adam and his wife is meant and described the most ancient church, was made known in the preceding article.

471. Who that is able to think from reason raised above the sensuals of the body, cannot see that life is not creatable? For what is Life but the inmost activity of the Love and Wisdom which are in God and are God, which Life may also be called living Force itself? He who sees this can also see that this life cannot be transcribed into any man, except together with love and wisdom. Who denies, or who can deny, that all the good of love and all the truth of wisdom are solely from God? and that so far as a man receives them from God he lives from God, and is said to be born of God, that is regenerated? And on the other hand, that so far as any one does not receive love and wisdom, or what is the same, charity and faith, he does not receive life which in itself is life, from God, but from hell? and this is no other than inverted life which is called spiritual death.

472. From the foregoing it may be perceived and concluded that the things which follow are not creatable, namely: 1. The infinite is not creatable: 2. Nor are love and wisdom: 3. And therefore life is not: 4. Nor are heat and light: 5. Nor indeed is activity itself, viewed in itself. But it may be perceived and concluded that organs receptive of these are creatable and have been created. These things may be illustrated by the following comparisons: Light is not creatable, but its organ, the eye; sound, which is the activity of the atmosphere, is not creatable, but its organ, the ear; neither is heat, which is the primary active, for the reception of which all things in the three kingdoms of nature have been created, which according to reception do not act but are acted upon. It is according to creation that where there are actives there are also passives, and that the two join themselves together as in one. If actives were creatable, as passives are, there would have been no need of the sun and heat and light from it, but all created

things would subsist without them; whereas, if they were removed, the created universe would lapse into chaos. The sun of this world consists of created substances, the activity of which produces fire. These things are presented for the sake of illustration. It would be the same with man, if spiritual light which in its essence is wisdom, and spiritual heat which in its essence is love, did not flow into him and were not received by him. The whole man is nothing but a form organized to receive light and heat, as well from the natural world as from the spiritual, for they correspond to each other. If it were denied that man is a form receptive of love and wisdom from God, influx would also be denied, and so that all good is from God; conjunction with God would also be denied, and consequently, that man can be an abode and a temple of God.

473. But that man does not know this from any light of reason is because fallacies from the credited appearances to the external senses of the body cast a shade on that light. Man feels not otherwise than that he lives from his life, because an instrumental feels the principal as its own [*suus*], and therefore cannot distinguish between them; for the principal and the instrumental causes act together as one cause, according to a proposition known in the learned world. The principal cause is life, and the instrumental cause is man's mind. It seems as if beasts, too, possess life created in them, but this is a similar fallacy; for they are organs created to receive light and heat from the natural world and at the same time from the spiritual world; for every species is a form of some natural love, and receives light and heat from the spiritual world mediately, through heaven and hell, the gentle ones through heaven, and the fierce through hell. Man alone receives light and heat, that is, wisdom and love, immediately from the Lord. This is the difference.

474. That the Lord is Life in Himself, thus Life itself, He teaches in John: *The Word was with God, and the*

Word was God; in Him was Life, and the Life was the light of men (i. 1, 4). Again: *As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself* (v. 26). And again: *I am the Way, the Truth, and the Life* (xiv. 6). And again: *He that followeth Me shall have the light of life* (viii. 12).

III. As long as a Man lives in the World, he is kept in the middle between Heaven and Hell, and there in spiritual Equilibrium, which is Free Will.

475. That it may be known what free will is, and of what quality, it is necessary to know whence it is. From a recognition of its origin, especially, it becomes well known not only that it is, but also what it is in quality. Its origin is from the spiritual world, where man's mind is kept by the Lord. The mind of man is his spirit which lives after death; and man's spirit is constantly in company with its like in the spiritual world, and by means of the material body with which it is encompassed it is with men in the natural world. The reason why man does not know that he is in the midst of spirits as to his mind, is that the spirits with whom he is in company in the spiritual world think and speak spiritually; but man's spirit, so long as he is in the material body, thinks and speaks naturally; and spiritual thought and speech can neither be understood nor perceived by a natural man, nor the reverse; and it is from this that they cannot be seen. But when a man's spirit is in society with spirits in their world, he is then also in spiritual thought and speech with them, because his mind is interiorly spiritual but exteriorly natural, and he therefore communicates with spirits by his interiors but with men by his exteriors. By that communication man perceives things, and thinks of them analytically; without it he would not think any more or any otherwise than a beast

as he would also die instantly if all relations with spirits were cut off. But to make it comprehensible how man can be kept in the middle between heaven and hell, and thereby in spiritual equilibrium, from which he has free will, a few words shall be said. The spiritual world consists of heaven and hell; heaven is over head, and hell is there beneath the feet, — not, however, in the centre of the planet inhabited by men, but under the earths of the spiritual world, which also are of spiritual origin, and therefore not in extension but in its appearance. Between heaven and hell there is a great interspace, which to those who are there seems like a complete orb. Into this interspace, from hell exhales evil in all abundance; and from heaven, on the other hand, good flows in thither, also in all abundance. It was this interspace of which Abraham said to the rich man in hell, *Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence* (Luke xvi. 26). In the midst of this interspace is every man as to his spirit, and solely for this, that he may be in free will. This interspace, because it is so vast, and to those who are there appears as a great orb, is called the WORLD OF SPIRITS. It is also full of spirits, because every man after death first comes to it, and is there prepared either for heaven or for hell. There he is among spirits, in company with them, as he was among men in the former world; nor is there a purgatory there; that is a fable invented by the Roman Catholics. But that world has been specially treated of in the Work on "Heaven and Hell" (published at London in 1758, n. 421–535).

476. Every man, from infancy even to old age, is changing his locality or situation in that world. While an infant, he is kept in the eastern quarter, toward its northern part; in boyhood, as he learns the first lessons of religion, he gradually leaves the north for the south; in adolescence, as he begins to think from his own mind, he is borne south-

ward; and afterward, when he judges for himself and becomes his own master, according to the increase in such things as interiorly regard God and love toward the neighbor, he is borne into the south and to the east. But if he favors evil and imbibes it, he keeps on toward the west. For in the spiritual world all have their abode according to the quarters; in the East dwell those who are in good from the Lord, for the Sun is there, in the midst of which the Lord is; in the North dwell those who are in ignorance; in the South, those who are in intelligence; and in the West, those who are in evil. Man himself is not kept as to the body in that interspace or middle region, but as to the spirit; and as the spirit changes its state, by drawing near to good or to evil, so it is transferred to localities or situations in this quarter or that, and there comes into company with those who dwell there. But it is to be known that the Lord does not transfer man hither or thither, but man transfers himself in different ways. If he chooses good, he then together with the Lord, or rather the Lord together with him, transfers his spirit toward the east. But if man chooses evil, he then in unity with the devil, or rather the devil in unity with him, transfers his spirit toward the west. It is to be observed that where it is here said heaven, the Lord also is meant, because the Lord is the All in all of heaven; and where it is said the devil, hell is meant, because all who are there are devils.

477. Man is kept in this great interspace, and there continually in the midst of it, solely for this, that he may be in free will in spiritual things; for this equilibrium is a spiritual equilibrium, because it is between heaven and hell, thus between good and evil. All who are in that great interspace are, as to their interiors, conjoined either with angels of heaven or devils of hell, but at this day either with the angels of Michael or with the angels of the dragon. After death every man betakes himself to his own in that interspace, and associates himself with those who are in similar

love; for love there conjoins every one with his like, causes him freely to breathe the breath of his life (*ut libere respiret animam*) and to be in the state of his previous life. But the externals that do not make one with internals are then successively put off; which being done, the good man is raised into heaven, and the wicked man betakes himself to hell, each to those with whom he makes one as to the reigning love.

478. But this spiritual equilibrium, which is free will, may be illustrated by examples of natural equilibrium. It is like the equilibrium of a man bound about the body or at the arms, between two men of equal strength, one of whom draws the man who is between them to the right, and the other to the left: then the man in the middle can freely turn this way or that, as if not acted upon by any force; and if he turns toward the right, he draws the one on his left forcibly toward him, even so that the man falls to the ground. It would be the same if any man, however peaceable, were bound between three men on his right and the same number on his left, of equal power; it would be the same if he were bound between camels or horses. Spiritual equilibrium, which is free will, may be compared to a balance, in each scale of which are placed equal weights; if but a little be added to the scale of one side, the tongue at the axis above begins to vibrate. It is similar with a lever, or with a great beam on its supporting roller. The things which are within man are one and all in such equilibrium, — as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and all others; hence it is that each one can discharge its functions in perfect quiet. So with all the muscles: without such an equilibrium with them, all action and reaction would cease, and man would no longer act as man. Since, therefore, all things in the body are in such equilibrium, all things in the brain also are so too, consequently all things that are in the mind there, which have relation to the will and under-

standing. Beasts, birds, fishes, and insects also have freedom, but they are carried along by the senses of their body, appetite and pleasure prompting them. Man would not be unlike them if he had freedom in doing, like his freedom in thinking; he also would be carried along only by the senses of the body, lust and pleasure prompting him. It is otherwise with him who drinks-in the spiritual things of the church, and curbs his free will by their means. He is then led by the Lord away from lusts and evil pleasures and the connate avidity for them, and has an affection for good, and is averse to evil. He is then transferred by the Lord nearer to the east and at the same time to the south in the spiritual world, and is intromitted into heavenly freedom, which is freedom indeed.

IV. From the Permission of Evil, in which permission every one's internal man is, it is clearly manifest that Man has Free Will in spiritual things.

479. That man has free will in spiritual things is to be confirmed first from things general and afterward by particulars which every one will acknowledge at the first hearing. The generals are: 1. That the wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent. 2. And their first son Cain killed his brother Abel, and Jehovah God did not withhold them by speaking with them, but only after the deeds by cursing them. 3. That the Israelitish nation worshipped a golden calf in the desert, when yet Jehovah saw this from mount Sinai and did not take precautions against it. 4. That David numbered the people, and therefore a plague was sent upon them, by which so many thousands of men perished; and that God, not before but after the deed, sent Gad the prophet to him and denounced punishment. 5. That Solomon was permitted to establish idolatrous worship.

6. And many kings after him were permitted to profane the temple and the holy things of the church; and finally, that nation was permitted to crucify the Lord. 7. That Mohammed was permitted to establish a religious system in many respects not conformable to the Sacred Scripture. 8. That the Christian religion is divided into many sects, and each into heresies. 9. That there are so many impious persons in Christendom, and also glorying in their impieties, as also plots and craft, even against the pious, just, and sincere. 10. That injustice sometimes triumphs over justice in the courts and in business. 11. That even impious persons are exalted to honors, and become great men and leaders. 12. That wars are permitted, and in them the slaughter of so many men, and the plundering of so many cities, nations, and families. And so on. Can any one deduce such things from any other source than the free will with every man? The permission known in all the world, has no other origin. That the laws of permission are also laws of the Divine Providence, may be seen in the work concerning the "Divine Providence" printed at Amsterdam in 1764, n. 234–274, where the things that have been introduced above are also explained.

480. The particulars which show that there is free will in spiritual things as much as in natural, are innumerable. Let any one take counsel of himself, if he chooses, whether he cannot seventy times in a day, or three hundred times within a week, think of God, of the Lord, of the Holy Spirit, and of the Divine things which are called the spiritual things of the church; whether he has then a sense of any thing as forced, if he is moved to this from any pleasure, or indeed from any lust, and this whether he has faith or does not have it. Examine also, in whatever state you may be, whether you can think any thing without free will, in your conversation, in your prayers to God, in preaching, and even in listening. Does not free will carry every point in all these? Yes, [see] that without free will, and this in

every particular and in the most minute particulars severally, you would no more breathe than a statue; for respiration follows thought, and hence speech, in every step. I say, no more than a statue, and [not] no more than a beast; for a beast breathes from natural free will, but man from free will in natural things and at the same time in spiritual; for man is not born like a beast; a beast is born, with all the ideas that wait on its natural love at every step, — into those things that pertain to nutrition and prolification; but a man is born destitute of connate ideas, and only into the faculty for knowing, understanding, and being wise, and into the inclination to love himself and the world, and also the neighbor and God; it is therefore said that if he were deprived of free will in the several things which he wills and thinks, he would no more breathe than a statue, and it is not said that he would no more breathe than a beast.

481. That man has free will in natural things is not denied; but this he has from his free will in spiritual things; for the Lord flows-in with every man from above or within, with Divine good and Divine truth, as before shown; and thereby breathes into man life distinct from that of beasts; and it is His gift that man is able and willing to receive the Divine good and truth and to act from them, — and this He never takes away from any one. Hence it follows that it is the Lord's constant will that man should receive truth and do good, and so become spiritual, for which he was born; and to become spiritual without free will in spiritual things is as impossible as it is to thrust a camel through the eye of a sewing-needle, or to touch a star in the heavens with the hand. That ability to understand truth and to will it is given to every man, and to the devils also, and is in no wise taken away, has been shown me by living experience. One of those who were in hell was once brought up into the world of spirits; and being there questioned by angels from heaven as to whether he could understand the things which they were speaking with

him (they were Divine spiritual things), he replied that he did understand; and having been asked why he did not receive such things he said that he did not love them, and was therefore not willing. Again he was told that he could wish to. He wondered at this, and said that he could not. Wherefore the angels inspired his understanding with the glory of fame with its pleasantness; receiving which, he also willed those things and even loved them. But presently he was sent back into the former state, in which he was a plunderer, an adulterer, and an abuser of the neighbor; and then because he did not will, he no longer understood those things. From this it is manifest that man is man from having free will in spiritual things, and that without it man would be a stock, a stone, or the statue Lot's wife.

482. That man would have no free will in civil, moral, and natural things, if he had none in spiritual things, is evident from this, that spiritual things, which are called theological, have their seat in the highest region of man's mind, like the soul in the body. They have their seat there, because the door is there by which the Lord enters to man. Beneath them are civil, moral, and natural things, which in man receive all their life from the spiritual things which are seated above them. And since life flows-in from the Lord from the highest things, and man's life is to be able to think, to will, and hence to speak and to do, freely, it follows that free will in political and natural things is from this and no other origin. From this spiritual freedom, man has a perception of what is good and true, just and right, in civil matters, which perception is understanding itself in its essence. Man's free will in spiritual things is comparatively like the air in the lungs, which is inhaled, retained, and expelled, in accordance with all the changes of his thought; and without it he would be in a worse condition than one laboring under a nightmare, angina, or asthma. And it is like the blood in the heart, at

the first deficiency of which, the heart would first palpitate, and then after convulsive action cease to beat at all. It also might be likened to a body in motion, which is borne along while there is effort remaining, and effort and motion cease at one and the same time. So also is it with the freedom of determination in which man's will is; both together, the freedom of determination and the will, in man may be called living effort; for when will ceases, action ceases, and when freedom of determination ceases, will ceases. If man were deprived of spiritual freedom, it would be comparatively as if the wheels were taken from machinery, the fans from windmills, or the sails from ships. Yes, it would be as with one who breathes his last in dying; for the life of man's spirit consists in his free will in spiritual things. The angels lament when they but hear it said that at this day many ministers of the church deny that there is this free will; and they call the denial of it madness on madness.

V. Without Free Will in spiritual things, the Word would be of no use, and consequently the Church would be nothing.

483. It is well known throughout the Christian world that the Word is the law in the broad sense, or the book of the laws according to which man is to live that he may obtain eternal life; and what is more frequently stated therein than that man is to do good and not evil, and that he is to believe in God and not in idols? And it is full of commands and exhortations to those things, of blessings and promises of reward for those who do them, and of curses and threats for those who do them not. For what would all this be, if man had no free will in spiritual things, that is, in such things as concern salvation and eternal life? Would they not be vain words, and serviceable for no use? And if a man were to persist in the idea that he has no

power and no liberty in spiritual things, and thus apart from any power of the will in them, would the Sacred Scripture then appear to him otherwise than as blank paper without a syllable upon it, or as paper on which the whole inkstand has been emptied, or as strokes or points merely, without letters, and thus as an empty volume? There ought to be no need of confirming this from the Word; but as the churches have at this day made themselves profound upon the emptiness of the mind in spiritual things, and to prove it have brought forward from the Word some passages to which they have given a false interpretation, it is well to present some that command man to do and to believe. Such are the following: *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof* (Matt. xxi. 43). *Bring forth therefore fruits worthy of repentance; now also the axe is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire* (Luke iii. 8, 9). Jesus said, *Why call ye Me Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, is like a man who built a house upon a rock; but he that heareth and doeth not, is like a man that without a foundation built a house upon the earth* (vi. 46–49). Jesus said, *My mother and My brethren are these who hear the Word of God and do it* (viii. 21). *We know that God heareth not sinners, but if any one worshippeth God, and doeth His will, him He heareth* (John ix. 31). *If ye know these things, happy are ye if ye do them* (xiii. 17). *He that hath My commandments and keepeth them, he it is that loveth Me; and I will love him* (xiv. 21). *Herein is My Father glorified, that ye bear much fruit* (xv. 8). *Ye are My friends if ye do whatsoever I command you. I have chosen you, that ye should bring forth fruit and that your fruit should remain* (xv. 14, 16). *Make the tree good; the tree is known by the fruit* (Matt. xii. 33). *Bring forth fruits worthy of repentance* (iii. 8). *He that received seed into the good*

ground is he that heareth the Word and beareth fruit (xiii. 23). *He that reapeth receiveth wages, and gathereth fruit unto life eternal* (John iv. 36). *Wash you, make you clean, put away the evil of your doings, learn to do good* (Isa. i. 16, 17). *The Son of Man shall come in the glory of His Father, and then He shall reward every one according to his deeds* (Matt. xvi. 27). *And shall come forth, they that have done good, unto the resurrection of life* (John v. 29). *Their works do follow them* (Apoc. xiv. 13). *Behold I come quickly; and My reward is with Me, to give to every one according to his work* (Apoc. xxii. 12). Jehovah Whose *eyes are open, to give every one according to his ways* [Jer. xxxii. 19], *according to our doings hath He dealt with us* (Zech. i, 6). The Lord also teaches the same in the parables, many of which imply that they who do good are accepted and they who do evil are rejected; as in the parable of the laborers in the vineyard (Matt. xxi. 33–44); of the talents and the pounds with which they were to trade (Matt. xxv. 14–30; Luke xix. 13–25). So, too, of FAITH: Jesus said, *Whosoever believeth in Me shall never die; yet shall he live* (John xi. 25, 26). *This is the Father's will, that every one who believeth in the Son may have eternal life* (vi. 40; also verse 47). *He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him* (iii. 36). *God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life* (iii. 15, 16). And further: *Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind; and thou shalt love the neighbor as thyself. On these two commandments hang the Law and the Prophets* (xxii. 37–40). But these are only a very few of such passages from the Word, and they are like a few cups of water from the sea.

484. Who does not see the emptiness (I am not willing to say the folly) in the passages quoted above (n. 464), from the ecclesiastical work entitled "Formula Concordiæ," after

reading them and then reading passages from various parts of the Word? Would he not think to himself, If it were as is there taught, that man has no free will in spiritual things, what would religion be, which is to do good, but an idle word? And what is the church without religion but as the bark about a stick of wood, which is fit for no other use than to be burned? And furthermore, he would think, If there is no church, because there is no religion, then what are heaven and hell but the fables of the ministers and prelates of the church to catch the people, and elevate themselves to higher honors? Hence that detestable saying, on the lips of many, Who can do good of himself? and, who can acquire faith of himself? And so they neglect those things, and live like pagans.

But, my friend, shun evil, and do good, and believe in the Lord from all your heart and in all your soul, and the Lord will love you, and will give love to do with and faith to believe with; and then from love you will do good, and from faith, which is trust, you will believe; and if you persevere in this way, there will take place a reciprocal conjunction, and this perpetual, which is salvation itself and eternal life. If man, from the strength given him, were not to do good, and from his mind believe in the Lord, what would he be but a wilderness and a desert, and wholly like dry ground which receives no rain, but repels it? or like a sandy plain where there are sheep without pasture? And he would be like a dried-up fountain, or like stagnant water therein, the course being obstructed; or like one having a mansion where there is neither harvest nor water-supply; where, unless he fled from the place immediately, and sought a habitable abode elsewhere, he would perish with hunger or thirst.

VI. Without Free Will in spiritual things there would be nothing pertaining to man by which in his turn he could conjoin himself with the Lord; and consequently there would be no Imputation, but mere Predestination, which is detestable.

485. That without free will in spiritual things there would be neither charity nor faith with any man, still less a conjunction of the two, was fully shown in the chapter on Faith. From this it follows that without free will in spiritual things there would not be any thing pertaining to man by which the Lord could conjoin Himself with him: and yet, without reciprocal conjunction there can be no reformation and regeneration, and consequently no salvation. That without a reciprocal conjunction of man with the Lord and of the Lord with man there would be no imputation, is a consequence that cannot be gainsaid. The consequences that result from confirming the belief that there is no imputation of good and evil, on the ground that man is without free will in spiritual things, are numerous; and those enormities are to be laid open in the last part of this work, where it will treat of the heresies, paradoxes and contradictions flowing from the faith of the present day as to the imputation of the merit and righteousness of the Lord God the Saviour.

486. Predestination is an offspring of the faith of the church of the present day, for it is born from a belief in man's absolute impotence and his having no power of determination in spiritual things, — from believing this, and also that man's conversion is as a turning where there is no life, that he is like a stock, and that afterward he has no conscious knowledge whether he is a stock vivified by grace or not; for it is said that election is of the mere grace of God, to the exclusion of man's action, whether from the powers of his nature or of reason; and

that it takes place where and when God wills, thus from His good pleasure. The works which follow faith as evidences, to the reflective eye are similar to the works of the flesh, and the Spirit which operates them does not manifest their origin, but makes them to be of grace or good pleasure, like the faith itself. From this it is plain that the dogma of the present church respecting predestination, sprang from that faith, as a shoot from its seed; and I may say that it has flowed out of it as an almost inevitable result; this was reached first among the Predestinarians, then by Godoschalcus, afterward by Calvin and his followers, and was at length firmly established by the Synod of Dort, and carried forth therefrom into their church as the palladium of religion, — rather as the head of Gorgo or Medusa graven on the shield of Pallas, — by the Supra- and Infra-Lapsarians. But what more pernicious thing could have been devised, or what could have been believed concerning God more cruel, than that some of the human race have been damned by predestination? For it would be a cruel creed, that the Lord, Who is Love itself and Mercy itself, wills that a multitude of men should be born for hell, or that myriads of myriads should be born doomed, that is, born devils and satans; and that from His Divine Wisdom, which is infinite, He did not provide and does not provide that those who live well and acknowledge God should not be cast into eternal fire and torment. He is still the Lord, the Creator and Saviour of all, and He alone leads all and wills not the death of any. What, therefore, can be believed or thought of that is more shocking than that whole nations and peoples should, under His auspices and oversight, be handed over to the devil, by predestination, to glut his appetite? But this is an offspring of the faith of the church of the present day; but the faith of the New Church abhors it as a monster.

487. Inasmuch as I thought that such a crazy thing never could have been sanctioned by any Christian, still

less declared and publicly proclaimed (which nevertheless was done by so many chosen from among the clergy at the Synod of Dort, in Holland, and it was afterward elegantly written out and given to the public), therefore, to prevent my doubting it, some of those who took part in the decrees of that Synod were called to me. When they were seen standing near me, I said, "Who from any sound reason can come to the conclusion that there is predestination? Must there not necessarily flow from it cruel ideas of God, and shameful ideas concerning religion? When one has engraved predestination on his heart by confirmations, must he not necessarily think of all things that pertain to the church as being vain things, and so too of the Word? Must he not think of God as a tyrant, for having predestined to hell so many myriads of men?" At these remarks they looked at me with a satanic expression of countenance, and said, "We were among those chosen to form the Synod of Dort, and we then confirmed ourselves, and have since done so still more, in many things concerning God, the Word, and Religion, which we have not dared to make public; but when we have spoken and taught about it, we have woven and twisted a web of threads of various colors, and over it we have strewed feathers borrowed from the wings of peacocks." But as they now wished to do the same, the angels, by power given them by the Lord, closed the externals of the mind, and opened its internals with them, and they were compelled to speak from the internals. And then they said, "Our faith, which we have formed from conclusions that follow one from another, has been and still is this: 1. There is no Word of Jehovah God, but some windy thing breathed forth from the mouth of the prophets. This has been our thought because the Word predestines all to heaven, and teaches that only man is in fault if he does not walk in the ways that lead to it. 2. There is religion, because it is necessary; but it is like a strong

wind that brings a fragrant odor for the common herd; it ought therefore to be taught by ministers both small and great, and this from the Word, because the Word has been received. This has been our thought, because where there is predestination, there religion is nothing. 3. The civil laws of justice are religion; but predestination is not according to the life from these laws, but purely from the good pleasure of God, as with a being whose power is absolute at the mere sight of the face. 4. All things taught by the church are to be exploded as vanity and rejected as rubbish, except that GOD IS. 5. The spiritual things, which are cried up, are no more than the ethereal things beneath the Sun, which if they penetrate deeply into a man bring upon him vertigo and stupor, and make him a hateful monster in the sight of God." 6. Being asked about faith, from which they deduced predestination, as to whether they believed it to be spiritual, they said that it was effected according to predestination; but that while it is given, men are like stocks; that they are indeed vivified from being such, but not spiritually. After these horrible sayings, they wished to go away. But I said to them, "Stay a little longer, and I will read to you from Isaiah;" and I read as follows: *Rejoice not thou, whole Philistia, because the rod that smote thee is broken; for out of the serpent's root hath gone forth a basilisk, whose fruit shall be a fiery flying serpent* (xiv. 29). And I explained it by the spiritual sense; that Philistia means the church separated from charity; that the basilisk which has gone forth out of the serpent's root, means its doctrine of three gods, and of imputative faith applied to each singly; and that its fruit, which is a fiery flying serpent means no imputation of good and evil, but immediate mercy whether man has lived well or ill. Having heard this they said, "This may be so; but from that volume which you call the Holy Word, select something on predestination." And I opened it, and in the same prophet I met with this

passage which was appropriate: *They laid asp's eggs, and wove the spider's web; he that eateth of their eggs dieth, and when one presseth it out, a viper is hatched* (lix. 5). When they heard this they did not endure the explanation: but some of those who had been called to me (there were five) hurried away into a cave, round about which appeared a dusky burning; a sign that they had neither faith nor charity. It is manifest from this that the decree of that synod respecting predestination is not only an insane but also a cruel heresy; it is therefore to be eradicated from the brain, so that not even a single stroke of it shall be left.

488. The horrible creed that God predestines men to hell, may be compared to the horrible cruelty of fathers among certain barbarous nations, who throw their sucklings and infants into the streets; and to that of some in war, who cast those who are slain into the forests to be devoured by huge beasts. It may also be compared to the cruelty of a tyrant who divides a people subject to him into companies, and gives some of the companies to the executioner, some he casts into the depths of the sea, and some into the fire. It may also be compared to the madness of some wild beasts which devour their own young; also to the mad fury of dogs which fly at their own likenesses seen in a mirror.

VII. If there were no Free Will in spiritual things, God would be the Cause of Evil, and so there would be no Imputation.

489. That God is the cause of evil comes by sequence from the faith of this day, which was first hatched by those who held council in the town of Nice. There was devised and produced the still persistent heresy, that there have been three Divine persons from eternity, and each one a God by himself. This egg being hatched, the followers of this faith could not but approach each person separately as

God. They seized upon faith as imputing the merit or righteousness of the Lord God the Saviour; and that no man might share merit with the Lord, they took away from man all free will in spiritual things, and they attributed to him absolute impotence as to that faith. And as they deduced every thing spiritual pertaining to the church from that faith, they asserted that there was similar impotence in relation to every thing that the church teaches concerning salvation. Hence sprung dreadful heresies, one after another, based upon that faith and man's impotence in spiritual things, and also that most pernicious heresy of predestination, which was treated of in the preceding article; all of which imply that God is the cause of evil, or that God created both good and evil. But, my friend, put faith in no council, but in the Lord's Word which is above councils. What have not Roman Catholic councils brought forth? or that of Dort, whence was drawn forth that terrible viper, predestination? The thought may occur that the free will given to man in spiritual things was the mediate cause of evil; consequently, that if such free will had not been given him, he could not have transgressed. But, my friend, pause here and consider whether any man could have been created so as to be a man without free will in spiritual things; if he were deprived of that, he would be no longer a man but only a statue. What is the free will but that he can will and do and can think and speak to all appearance as of himself? Since this was given to man that he might live a man, therefore two trees were placed in the garden of Eden, the tree of life and the tree of the knowledge of good and evil; and this signifies that from the freedom given him man can eat of the fruit of the tree of life, and of the fruit of the tree of the knowledge of good and evil.

490. That every thing which God created was good, is manifest from the first chapter of Genesis, where it is said (verses 10, 12, 18, 21, and 25), *God saw that it was good;*

and finally (in verse 31), that *God saw every thing that He had made, and behold it was very good;* also from man's primeval state in paradise. But that evil had its rise from man is plain from Adam's state that followed or which was after the fall, — that he was expelled from paradise. It is evident from this that unless free will in spiritual things had been given to man, God Himself, and not man, would have been the cause of evil, and thus that God must have created both good and evil; but to think that He created evil also, is horrible beyond expression. That God did not create evil because He gave man free will in spiritual things, and that He in no wise inspires any evil into man, is because He is Good itself, and in good God is omnipresent, continually urging and importuning to be received; and if He is not received still He does not withdraw, for if He were to withdraw, man would instantly die, yes, would lapse into nothingness; for man has life from God, and the subsistence of all the things of which he consists is from God. God did not create evil, but it was introduced by man, because man turns into evil the good which is continually flowing in from God, by turning himself away from God and toward himself; and when this is done, the enjoyment of good remains, and then becomes the enjoyment of evil; for without the enjoyment's remaining, as it were similar, man would not live, for enjoyment makes the life of his love. But still these enjoyments are diametrically opposite to each other; however, man does not know this so long as he lives in the world; but he is to know this, and is also to perceive it manifestly, after death; for then the enjoyment of the love of good is turned into heavenly blessedness, while the enjoyment of the love of evil is turned into infernal horror. From what has been presented it is evident that every man has been predestined to heaven, and no one to hell, but that a man gives himself over to hell by the abuse of his free will in spiritual things, whereby he embraces such things as exhale from hell. For, as before

said, every man is kept in the midst, between heaven and hell, so as to be in equilibrium between good and evil, and consequently in free will in spiritual things.

491. That God has imparted freedom not only to man but also to every beast, yes, and an analogue of it to things inanimate (enabling each to receive it according to its nature), as also that He provides good for them all, but that the objects turn it into evil, may be illustrated by comparisons: The atmosphere gives to every man means of breathing, in like manner to every beast, tame or wild, also to every bird, to the owl and the dove alike; and it also gives means for flying; and yet the atmosphere is not the cause that what it gives is received by creatures of contrary genius and nature. The ocean gives within itself an abode, and also offers nourishment to every fish; but it is not the cause that one devours another there, and that the crocodile turns its food into poison with which it kills man. The sun provides heat and light for all things; but objects, which are the various vegetable productions of the earth, receive them diversely, a good tree and a good shrub in one way and the thorn and thistle in another, or the harmless herb in one way and the poisonous in another. The rain falls from the higher region of the atmosphere upon all parts of the earth, and the earth supplies water therefrom to every shrub, herb and grass, and each one of them takes to itself according to its need. This is what is called an analogue of free will, because they freely drink those things in by their little mouths, pores, and ducts, which stand open in the warm season; the earth merely supplies fluids and elementary substances, and the shrubs appropriate them with something like thirst and hunger. It is similar with men, as with every one the Lord flows-in with spiritual heat which in its essence is the good of love, and with spiritual light which in its essence is the truth of wisdom; but man receives them according to the way in which he turns, whether toward God or toward himself. There-

fore where the Lord teaches concerning love toward the neighbor, He says, *That ye may be the children of your Father, Who maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45); and elsewhere He says that *He willeth the salvation of all.*

492. To what has been said, I will add this Relation: I have several times heard words made to descend from heaven concerning the good of charity, which passed through the world of spirits and penetrated into hell, even to its depths; and those words in their progress were turned into such things as were clearly opposed to the good of charity, and at length into those which were of hatred towards the neighbor; indicating that every thing which proceeds from the Lord is good, and is turned into evil by the spirits in hell. The same was done with certain truths of faith, which in their progress were turned into falsities opposite to the truths. For the recipient form itself turns what enters into it into what is concordant with itself.

VIII. Every Spiritual thing of the Church that enters in Freedom, and is received from Freedom, remains; but not the reverse.

493. That which is received by man from freedom remains with him, because freedom is of his will; and because it is of the will it is also of his love; for it has been shown elsewhere that the will is the receptacle of love. That all which is of the love is free, and that it also is of the will, every one understands when it is said, "I will this because I love it;" and also the converse, "Because I love this I also will it." But man's will is two-fold, interior and exterior, or of the internal and of the external man; therefore a knave may act and talk before the world in one way, and in another with his familiar friends; before the world he acts and talks from the will of his ex-

ternal man, and with his familiar friends from the will of the internal; but the will of the internal, where one's reigning love is, is the will that is here meant. From these few observations it is evident that the interior will is the man himself, for the esse and the essence of his life are there; the understanding is its form, by which the will renders its love visible. All that a man loves and that he wills from love is free; for whatever proceeds from the love of the internal will is his life's enjoyment; and because the same is the esse of his life, it is also his proprium [*ownhood*]; and from this cause, whatever is received from the freedom of this will remains, for it adds itself to the proprium. The contrary is the case if any thing is brought-in in a state of non-freedom; this is not thus received. But of this in what follows.

494. But it must be well known that the spiritual things of the Word and the church, which a man imbibes from love and which his understanding confirms, remain in him, but not so civil and political things; because spiritual things ascend into the highest region of the mind and take form there. This is because the Lord's entrance into man with Divine goods and truths is there, and this region is as a temple in which He is. But things civil and political, because they belong to the world, occupy lower regions of the mind, and some of them are there like little buildings outside of the temple, and some like porches through which there is entrance. Another reason why the spiritual things of the church dwell in the highest region of the mind, is because they are proper to the soul and regard its eternal life, and the soul is in things highest, and its nourishment is from no other than spiritual food. Wherefore the Lord calls Himself Bread, for He says, *I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live for ever* (John vi. 51). In that region also resides man's love which makes his blessedness after death; his free will in spiritual things also has its chief

seat there, and from this descends all the freedom that man has in natural things, and because the origin of this is there, this is shared with all the forms of free will in natural things; and by means of those, the love that reigns in things highest assumes whatever is conducive to its ends. There is communication like that between the fountain-spring and the waters that flow from it, and like that between the prolific principle itself of a seed with the parts of the tree, one and all, especially with the fruit, in which it renews itself. But if any denies that there is free will in spiritual things, and therefore rejects that, he makes another fountain for himself, and there opens the course, and changes spiritual freedom into merely natural and at length into infernal freedom. This freedom, too, becomes like the prolific principle of a seed, passing freely through trunk and branches into the fruits, which owing to their origin are inwardly rotten.

495. All the freedom that is from the Lord is freedom indeed, but that which is from hell and is with man therefrom, is bondage. Yet spiritual freedom necessarily seems like bondage to him who is in infernal freedom, because they are opposites. Nevertheless, all who are in spiritual freedom not only know but also perceive that infernal freedom is bondage; the angels therefore turn with aversion from it as a cadaverous stench, while the infernals draw it in like an aromatic odor. It is known from the Lord's Word that worship from freedom is truly worship, and that what is spontaneous is pleasing to the Lord, wherefore it is said in David, *I will freely sacrifice to God*, (Ps. liv. 6). Again, *The willing ones of the people are gathered together, the people of the God of Abraham* (xlvii. 9). Therefore there were free-will offerings in sacrifice among the children of Israel; their sacred worship consisted chiefly in sacrifices; and because of God's being well pleased with what is spontaneous, it was commanded that *every man whose heart impelled him, and every one whose*

willing spirit moved him, should bring an offering to Jehovah for the work of the tabernacle (Ex. xxxv. 5, 21, 29). And the Lord says, *If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed; but whosoever committeth sin is the servant of sin* (John viii. 31–36).

496. That which a man receives from freedom remains, because his will takes it to itself and appropriates it, and because it enters into his love, and the love acknowledges it as its own, and forms itself by means of it. But this shall be illustrated by comparisons; but as these are taken from natural things, heat will stand in place of love. It is well known that by means of heat, and according to its degree the ways of entrance are opened in every plant, and that as they are opened the plant intrinsically returns into the form of its nature, spontaneously receives its nutriment and retains what is suitable, and grows. It is similar with a beast; all that is selected and eaten from the love of nutrition which is called appetite, adds itself to its body, and so remains. That which is suitable continually adds itself to the body, because all things that compose the body are perpetually renewed. This is known to be so, but by few. And with beasts, too, heat opens all things of the body, and causes their natural love to act freely. It is from this that in spring and summer they enter and return into the instinct of prolification and of rearing their young, which is done from the utmost freedom, because this belongs to the reigning love implanted in them by creation for the sake of preserving the universe in the state created. The freedom of love may be illustrated by the freedom induced by heat, because love produces heat, as is evident from its effects, as that man is enkindled, grows warm, and is inflamed, as love is exalted to zeal, or to a blaze of anger. The heat of the blood or the vital heat of men, and in general of animals, is from

no other source. It is from this correspondence that the bodily parts are by heat adapted to receive freely those things to which the love aspires. In such equilibrium and consequent freedom are all things that are within man. In such freedom the heart propels its blood upward and downward alike, the mesentery gives forth its chyle, the liver does its work for the blood, the kidneys their work of secretion, the glands theirs in straining, and so on; if its equilibrium were to suffer, the member would sicken, and would labor under paralysis or loss of strength; equilibrium and freedom here are one. There is no substance in the created universe which does not tend to equilibrium, in order that it may be in freedom.

IX. Man's Will and Understanding are in this Freedom (*Libero Arbitrio*); but in both Worlds, the spiritual and the natural, the doing of evil is restrained by Laws, inasmuch as otherwise Society would perish on both sides.

497. Every man may know that he has free will in spiritual things from the mere observation of his own thought. Cannot any one from freedom think of God, the Trinity, charity and the neighbor, faith and its operation, of the Word and all those things that are from it, and, after he has studied theology, of the particulars thereof? And who cannot think, and even draw conclusions, teach, and write, in accordance with those things and against them? If man were deprived of this freedom for a single moment, would not his thinking cease, his tongue become dumb, and his hand powerless? Wherefore, my friend, if you choose you can from merely observing your own thought reject and execrate that absurd and hurtful heresy, which at this day has induced in Christendom a lethargy upon heavenly doctrine concerning charity and faith and salvation therefrom, and concerning eternal

life. The reasons why this freedom (*liberum arbitrium*) resides in man's will and understanding are the following: 1. Those two faculties are first to be instructed and reformed, and by means of them the two faculties of the external man which make him speak and act. 2. Those two faculties of the internal man constitute his spirit which lives after death, and which is under no other than Divine law; and of this the primary thing is that man should think of the law, do it, and obey it, from himself although from the Lord. 3. Man as to his spirit is in the midst between heaven and hell, thus between good and evil, and hence in equilibrium; from this he has free will in spiritual things; concerning which equilibrium see above (n. 475 and the numbers following it); but as long as he lives in the world he is as to his spirit in equilibrium between heaven and the world, and then he hardly knows that so far as he withdraws from heaven and draws near to the world he draws near to hell; man knows this and yet does not know it, in order that in this, too, he may be in freedom and may be reformed. 4. These two, the will and the understanding, are the two receptacles of the Lord, the will the receptacle of love and charity, the understanding the receptacle of wisdom and faith; and each of these is wrought by the Lord while man is in full freedom, that there may be mutual and reciprocal conjunction, through which is salvation. 5. All the judgment that is effected with man after death is effected according to the use that he has made of free will in spiritual things.

498. Hence comes the conclusion that free will itself, in spiritual things, resides in man's soul in all perfection; and from that, as the vein of the spring opens into a fountain, it flows into his mind, into its two parts which are the will and the understanding, and through these into the senses of the body, and into speech and actions. For with man there are three degrees of life, the soul, the

mind, and the sensual body; all that is in a higher degree, is in perfection above that which is in a lower degree. It is this freedom of man, through which, in which, and with which the Lord is present in him; and He urges the reception of Himself without ceasing; but He in no wise removes and takes away freedom, since, as said above, all that is done by man in spiritual things which is not from freedom is not permanent; and it may therefore be said that it is this freedom of man in which the Lord dwells with him, in his soul. But that the doing of evil, in both the spiritual and the natural world, is restrained by laws, since otherwise society would nowhere continue to exist, is manifest without explanation. But yet it shall be illustrated that without those external bonds not only would society cease to exist, but the whole human race also would perish. For man is as a prey to two loves, the love of ruling over all and the love of possessing the wealth of all. These loves, if uncurbed, rush onward to infinity. The hereditary evils into which man is born have arisen principally from these two loves; nor was that of Adam any other than his desire to become as God, which evil the serpent infused into him, as we read; wherefore in the curse pronounced upon him it is said, that the earth should bring forth the thorn and the thistle to him (Gen. iii. 5, 18), by which are meant all evil and the falsity from it. Every one who has given himself up to those loves, regards himself alone as the only one, in whom and for whom all others have their being. Such have no pity, no fear of God, no love of the neighbor; and hence there are in them unmercifulness, inhumanity, and cruelty, and an infernal lust and greed for plundering and robbing, and craft and cunning in working out their purposes. Such things are not innate in the beasts of the earth; they do not slaughter and devour each other from other love than to satisfy their hunger and to defend themselves; wherefore a wicked man, viewed with reference to those loves, is more

inhuman, fiercer, and worse than any beast. That man is such inwardly, is manifest in seditious disturbances where the bonds of law have been loosed; and also in massacres and pillaging, when the signal is given of freedom to turn their fury on the vanquished and besieged; scarcely one desists until the drum is heard as a signal that they must stop. From this it is plain that if no fear of legal penalties restrained men, not only society but the whole human race would be destroyed. But all these evils are removed solely by the true use of free will in spiritual things, which is, to direct the mind to reflection upon the state of the life after death.

499. But this shall be further illustrated by comparisons, as follows: Without some sort of free will in all created things, both animate and inanimate, there could not have been accomplished any creation. For without free will in natural things, in the case of beasts, there would be no choice of food conducive to their nourishment, and no propagation and preservation of offspring; thus there would be no beast. If the fishes of the sea and the shell-fish at its bottom had not such freedom, there would be no fish and no shell-fish. In like manner, unless such freedom were in every little insect, there would be no silk-worm to yield silk, no bee to furnish honey and wax, no butterfly to sport with its consort in the air, to feed on the juices of flowers, and to represent the happy state of man in the heavenly aura after he has shed his *exuviæ*, like the worm. Unless there were something analogous to free will in the soil of the earth, in the seed sown in it, in all parts of the tree that has grown out of it, and in its fruit, and again in the new seed, there would be nothing of the vegetable kingdom. If there were not something analogous to free will in every metal, and in every stone both precious and common, there would not be any metal, or stone, or even a grain of sand; for this freely absorbs the ether, exhales what is natural to itself, throws off what is worn-out, and

restores itself with what is new, hence there is a magnetic sphere about the magnet, an iron sphere about iron, coppery about copper, silver about silver, golden about gold, stony about stone, nitrous about nitre, sulphurous about sulphur, and a different sphere about every particle of the dust of the earth. And from this sphere the inmost of every seed is impregnated, and what is prolific vegetates; for without such exhalation from every little particle of the dust of the earth, there would be no beginning of germination, and hence no continuance of it. How could the earth, except by what is exhaled from it, penetrate with dust and water to the inmost centre of a grain sown in it, as into a *grain of mustard seed, which is less than all seeds, but when it is grown is greater than the herbs, and becometh a great tree?* (Matt. xiii. 32; Mark iv. 30–32.) Since freedom has been thus implanted in all created subjects, to each according to its nature, why should not free will have been implanted in man according to his nature, which is, for him to be spiritual? Hence it is that free will in spiritual things is given him from the womb even to the close of his life in the world, and afterward to eternity.

X. IF MEN HAD NOT FREE WILL IN SPIRITUAL THINGS, ALL IN THE WHOLE WORLD MIGHT HAVE BEEN LED IN A SINGLE DAY TO BELIEVE IN THE LORD; BUT THIS CANNOT BE DONE FOR THE REASON THAT WHAT IS NOT RECEIVED BY MAN FROM FREE WILL DOES NOT REMAIN.

500. That God, apart from the free will given to man in spiritual things, could in a single day lead all to believe in Him, follows as a truth from the Divine omnipotence when not understood. They who do not understand the Divine omnipotence, may suppose either that there is no order, or that God can act contrary to order as well as according

to it; when yet no creation was possible without order. The primary thing of order is for man to be an image of God, consequently, for him to be perfecting in love and wisdom, and so to become that image more and more. God is continually working this in man; but in the absence of the free will in spiritual things by which man can turn to God and conjoin himself with Him in his turn, this would be in vain, because it would be an impossibility. For there is Order, from which and according to which the whole world has been created, with the things belonging to it, one and all; and because all the work of creation has been done from this, therefore God is called Order itself; and so it is the same whether you say, to do contrary to Divine order, or to do contrary to God. Indeed, God Himself cannot do contrary to His own Divine order, for this would be to do contrary to Himself. Wherefore He leads every man according to that which is Himself, — the wandering and the backsliding into it, and the resisting to it. If man could have been created without free will in spiritual things, then what would be more easy for an omnipotent God than to lead all in the whole world to believe in the Lord? Could He not have brought about this faith with every one, both immediately and mediately? immediately by His absolute power, and its irresistible operation, which is continual for man's salvation; or mediately, by means of torments brought upon his conscience, by mortal convulsions of the body, and grievous threats of death, if he did not receive it? and moreover, by the opening of hell, and thus by the presence of devils holding frightful torches in their hands; or by calling forth therefrom the dead whom they had known, in the form of fearful spectres? But to this the reply is in the words of Abraham to the rich man in hell: *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead* (Luke xvi. 31).

501. It is asked at the present day, why miracles do not

take place as formerly; for it is believed that if they were to take place, every one would make a hearty acknowledgment. For miracles are not now wrought as formerly, for the reason that they compel, and they take away free will in spiritual things, and from being spiritual they make man natural. Every one in the Christian world, since the Coming of the Lord, can become spiritual, and he becomes spiritual solely from the Lord through the Word; and the capacity for this would perish if man were led to believe through miracles; since they, as before said are compulsory and deprive him of free will in spiritual things; and every thing that is compelled in such matters betakes itself into the natural man, and shuts up the spiritual as with a door (the spiritual being truly the internal man), and deprives this of all power to see any truth in light; wherefore he would afterwards reason about spiritual things from the natural man alone, that sees every thing truly spiritual inversely. But miracles were wrought before the Coming of the Lord, because those of the church were then natural men to whom the spiritual things which belong to the internal church could not be opened; for if opened, they would have profaned them. And all their worship therefore consisted in rituals which represented and signified the internals of the church; and they could not be brought to observe those rituals properly except by miracles. And that even by miracles they could not (because there was a spiritual internal in those representatives), is manifest from the children of Israel in the desert, who, although they saw so many miracles in Egypt, and afterward that greatest of miracles upon mount Sinai, still after Moses had been absent a month, danced around the golden calf, and shouted that it had led them out of Egypt. Similar things were done by them in the land of Canaan, although they saw the eminent miracles wrought by Elijah and Elisha, and at last the truly Divine miracles wrought by the Lord. Miracles are not wrought at the present day,

especially for the reason that the church has taken from man all free will; and it has done this by decreeing that man can contribute nothing toward the acquisition of faith, or to conversion, or in general to salvation, as may be seen above (n. 464). The man who believes this becomes more and more natural; and the natural man, as said above, looks at every thing spiritual inversely, and hence thinks against it. The higher region of the man's mind, where free will in spiritual things primarily resides, would be closed up; and the spiritual things which have been as it were confirmed by miracles, would occupy the lower region of the mind, which is merely natural, while falsities respecting faith, conversion, and salvation would thus remain above this region. Hence it would come to pass that satans would dwell above, and angels below, like vultures over hens. Consequently after a little while the satans would break down the barrier, and rush forth with fury upon the spiritual things which hold a place below them, and would not only deny them, but would also blaspheme and profane them. The latter state of the man would thereby become far worse than the former.

502. The man who through falsities concerning the spiritual things of the church has become natural, cannot think of the Divine Omnipotence but as being above order, and thus as apart from order; from which he would fall into the following ravings: Why the Coming of the Lord into the world, and why redemption in that way, when God from His omnipotence could have effected the same from heaven as was effected on earth? Why might He not by redemption have saved the whole race without an exception? And why has the devil since been able to prevail over the Redeemer in man? Why is there a hell? Could not God blot it out, and cannot He blot it out, by His omnipotence, or deliver all from it and make them angels of heaven? Why a last judgment? Cannot God transfer all the goats from His left to the right, and make them

sheep? Why did He cast down the angels of the dragon and the dragon himself from heaven, and not change them into angels of Michael? Why does He not to all of these give faith, and impute His Son's righteousness, and so remit their sins, justify, and sanctify them? Why does He not cause the beasts of the earth, the birds of the air, and the fishes of the sea to talk, give them intelligence, and introduce them into heaven together with men? Why had He not made, or why does He not yet make the whole world a paradise, with no tree of the knowledge of good and evil, and with no serpent, and where all the hills would flow with generous wine and produce both native gold and silver, so that all might live therein with jubilee and song, and thus in perpetual festivity and joy, as images of God? Would not these things be worthy of an omnipotent God? And other things like these. But, my friend, this is all idle talk. The Divine omnipotence is not without order; God Himself is Order; and all things were created from order, in order, and for order, because they were created from God. There is an order into which man was made, and this is that his blessing or his curse must depend on his free will in spiritual things. For, as said above, a man without free will could not be created, nor even the beast, the bird, and the fish. But beasts are in natural free will only; while man is in natural and at the same time in spiritual free will.

503. To the foregoing shall be added these RELATIONS. FIRST: I heard that an assembly was called together, in which they were to deliberate on man's free will in spiritual things. This was in the spiritual world. There were present learned men from every quarter, who had thought on that subject in the world in which they lived before; and many of those who had been members of general and smaller councils, before that of Nice and later. They were assembled in a certain circular temple, similar to that at Rome called the Pantheon (which had formerly

been consecrated to the worship of all the gods, and was afterward dedicated by the papal chair to the worship of all the holy martyrs). In this temple near its walls, also there were what seemed like altars; but there were low benches near each of them, upon which those who were assembled took their places, resting their elbows on the altars, as upon so many tables. No president was appointed to act as primate among them; but each one, as the desire seized him, rushed forth into their midst, poured out what he had at heart, and made public his opinion; and, what I wondered at, all who were in the assembly were loaded with proofs of man's utter impotence in spiritual things; so they ridiculed the idea of free will in those things. When they were assembled, behold, suddenly one rushed forth into the midst, and with a loud voice he thus poured forth his breath: "Man has no more free will in spiritual things than Lot's wife had after she was turned into a pillar of salt; for if man had any more free will than that, it is plain that he might from himself lay claim to that faith to which our church holds, and of which it teaches that God the Father bestows it gratuitously, of entire freedom and good pleasure, to whom He will and when He will. This good pleasure and that gratuitousness God would by no means have, if man from any freedom or good pleasure could also claim faith for himself; and so our faith, which is a star that shines before us day and night, would be dissipated like a falling star to air." After him another rushed from his bench and said, "Man has no more free will in spiritual things than a beast, nay, than a dog; for if he had, he would do good of himself, when yet all good is from God, and man cannot take to himself any thing that is not given him from heaven." After him one sprang from his seat, and in the middle space he raised his voice and said, "Man has no more free will in spiritual things, even in discerning them, than a bird of night has in the daytime, nay, than a chick still hidden in

the shell; he is in all those things as blind as a mole; for if he had been lynx-eyed in his quick sight into the things of faith, salvation, and eternal life, he would have believed that he could regenerate and save himself, and he would also endeavor to do so, and thus would profane his thoughts and deeds with merit on merit." Again another ran out into the middle space, and made his speech: "The man who imagines that he, living after the fall of Adam, has ability to will and understand any thing in spiritual matters is insane, and becomes a maniac, inasmuch as he would then believe himself to be a subordinate deity or divinity, possessing a share of the Divine power in his own right." After him another hastened panting to the centre, carrying under his arm a book called "Formula Concordiæ," to the orthodoxy of which (as he called it) the Evangelical [ministry] now swear. He opened the book and from it read the following: "That man is utterly corrupt and dead to good, so that since the fall there does not remain or abide in man's nature, before regeneration, even a spark of spiritual strength by which he is capable of becoming prepared for the grace of God or of apprehending it when offered, or of retaining it, from and by himself; nor can he from himself, in things spiritual, understand, believe, embrace, think, will, begin, carry out, act, operate, co-operate, or apply or accommodate himself to grace, or do any thing towards conversion, wholly, or by halves, or in the smallest measure. And that, in spiritual things which respect the salvation [*salus*] of the soul, he is like the statue of salt, Lot's wife, and like a stock or a stone without life, which has no use of eyes, mouth, or any of the senses. That still he has the power of moving from place to place, or can direct his external members, go to public meetings, and hear the Word and the Gospel." (In the edition that I have, this is found on pages 656, 658, 661, 662, 663, 671, 672, 673.) After this they all crowded together, and together they exclaimed, "This is truly ortho-

dox." I stood near and listened intently to all that had been said. And because I grew warm in my spirit, I asked with a loud voice, "If you make man in spiritual things a pillar of salt, a beast, blind, and insane, what then are the things of your theology? Are they not one and all spiritual?" To this, after some silence they replied, "In our whole system of theology there is nothing spiritual whatever which reason comprehends. Only our faith is spiritual there; but we keep that strictly shut up, that no one may look into it; and we have taken care that no spiritual ray should go forth from it and appear to the understanding; and besides, man does not contribute a particle to it from any will of his own. Charity also we have removed from all that is spiritual, and have made it merely moral; so also the decalogue. Respecting justification, the remission of sins, regeneration, and thence salvation, we give forth nothing spiritual; we say that they are wrought by faith, but how we are wholly ignorant. Instead of repentance, we have taken contrition; and lest this should be believed to be spiritual, we have removed it from faith, even as to any contact with it. Respecting redemption we have adopted none but purely natural ideas, which are, that God the Father included the whole human race in a sentence of damnation, and that His Son took the damnation upon Himself, suffered Himself to be hanged on a cross, and so He moved His Father to compassion; besides other things like these, in which you will find nothing spiritual, but what is merely natural." But then with the warmth that was previously excited, I went on to say, "If man had not free will in spiritual things, what would he then be but a brute? Is he not above brute beasts by virtue of it? Without it, what is the church but the dusky face of the fuller in whose eyes is the white speck? What is the Word without it but an unmeaning volume? What is more frequently declared and commanded therein, than that man should love God,

and should love the neighbor, and also that he should believe, and again, that he has life and salvation according to the measure in which he loves and believes? Is there any man who has not the faculty of understanding and doing what is commanded in the Word and in the decalogue? How could God have given such precepts and commandments to man, unless that faculty were given him? Tell any rustic, the way to whose mind has not been blocked by fallacies in the things of theology, that he has no more power than a stock or a stone to understand and to will in matters of faith and charity and hence of salvation, and that he cannot even apply and adapt himself to receive them, would he not laugh heartily, and say, 'What can be more irrational? What then have I to do with the priest and his preaching? What then is the temple more than a stable? And what is worship more than following the plough? What madness to speak so! It is folly upon folly. Who denies that all good is from God? Has it not been given to man to do good out of himself from God? And so it is with believing.'" Hearing this they all cried out, "We have spoken from things that are orthodox, in an orthodox way; but you, from things that are rustic, in a rustic way." But then suddenly the lightning came down from heaven; and lest it should consume them, they rushed out in troops, and fled away, each to his own home.

504. Second Relation. I was in the interior spiritual sight in which the angels of the higher heaven are; but I was then in the world of spirits. And I saw two spirits not far from me, but standing apart from each other; and I perceived that one of them loved good and truth and was thereby conjoined with heaven, and that the other loved evil and falsity and was thereby conjoined with hell. I approached, and called them; and from their tones and their replies I gathered that one could perceive truths like the other, could acknowledge them when perceived, could

thus think from the understanding, could also determine things belonging to the understanding as he pleased, and things belonging to the will as he chose; consequently that the two were in similar free will as to rational things. I observed, moreover, that from that freedom in their minds, there appeared a lucidity, from the first sight which was that of perception to the ultimate sight which was that of the eye. But when he who loved evil and falsity was in thought while left to himself, I noticed that smoke, as it were, arose from hell, and extinguished the lucidity which was above the memory, so that in him there was thick darkness there, like that of midnight; and also that the smoke being ignited burned like a flame which illuminated the region of the mind below the memory, and consequently he thought enormous falsities from the evils of the love of self. But with the other, who loved good and truth, when he was left to himself, I saw, as it were, a gentle flame flowing down from heaven, which illuminated the region of his mind above the memory, and also that below it even to the eye; also that the light [*lumen*] from that flame shone more and more according to his perception and thought of truth from the love of good. From seeing this it was manifest to me that every man, evil as well as good, has spiritual free will, but that hell sometimes extinguishes it with the wicked, and that heaven exalts and enkindles it with the good. Afterwards I conversed with both of them, first with him who loved evil and falsity; and when, after a few words concerning his lot, I mentioned free will, he grew warm and said, "Ah, what madness it is to believe that man has free will in spiritual things! What man can take faith to himself and do good from himself? Do not the priesthood teach from the Word at the present day that no one can receive any thing unless it be given him from heaven? And the Lord Christ said to His disciples, Without Me ye can do nothing. And I add to this that no one can move foot or hand to do any good, or the tongue to speak any truth

from good. Therefore the church by her wise men has concluded that man can no more will, understand, and think any thing spiritual, or even adapt himself to the willing, understanding, and thinking, than a statue, a stock, and a stone; and that therefore faith is inspired by God, Who alone has most free and unlimited power, and of His good pleasure; and this faith, without any labor or power of ours, under the operation of the Holy Spirit, produces all that the unlearned ascribe to man." I then conversed with the other, who loved good and truth; and when, after a few words concerning his lot, I mentioned free will, he said, "What madness it is to deny man's free will in spiritual things? Who cannot will and do good and think and speak truth out of himself from the Word, thus from the Lord Who is the Word? For He said, *Make the fruit good*, and *Believe in the Light*, and also *Love one another*, and *Love God;* and again, *Whosoever heareth My precepts and doeth them loveth Me, and I will love him;* besides thousands of things like these, throughout the Word. What then would be the use of the Word, if man had no power to will and think, and hence to do and say what is there commanded? Without that power in man, what would religion and the church be but like a wrecked vessel lying at the bottom of the sea, the master standing on the very top of the mast, and crying, 'I cannot do any thing,' while he sees the other sailors in the boats, going away with sails spread? Was there not given to Adam the freedom of eating from the tree of life, and the freedom of eating from the tree of the knowledge of good and evil? And because from his freedom he ate of the latter, smoke from the serpent, that is from hell, entered his mind, on account of which he was banished from paradise and cursed. And yet he did not lose free will; for we read that the way to the tree of life was guarded by a cherub; for unless this had been done, he would have been able still to wish to eat of it." At these remarks the other, who loved evil and falsity, said,

"What I have heard, I leave; what I advanced, I still hold to. But who does not know that only God is alive and thus active, and that man of himself is dead and thus merely passive? How can one who is such, in himself dead and merely passive, take to himself any thing alive and active?" To which I replied: "Man is an organ of life, and God alone is Life; and God pours His life into the organ and every thing thereof, as the sun pours its heat into the tree and every part of it. It is also God's gift that man should feel that life in him as his; and God wills that man should feel it so, in order that he may as from himself live according to the laws of order which are just as many as are the truths in the Word, and may dispose himself for the reception of God's love. But still God perpetually holds with His finger the perpendicular above the scales, and moderates the free will of man, but never violates it by compulsion. A tree cannot receive any thing which the heat of the sun brings to it through its roots, unless it grows warm and heated as to each one of its fibres; nor can the elements rise up through the root, unless its several fibres give out heat from that which has been received, and so contribute to the passage. Man does likewise, from the heat of life received from God. But unlike a tree, he feels the heat as his although it is not his; and so far as he believes it to be his and not God's, he receives the light of life, yet not the heat of love from God, but the heat of love from hell; and this, being gross, obstructs and closes the purer little branches of the organ, as impure blood does with the capillaries of the body. Thus man from being spiritual makes himself merely natural. Man's free will is from this, that he feels the life in himself as his, and that God leaves him so to feel in order that conjunction may take place, which cannot be unless it be reciprocal; and reciprocal conjunction takes place while man from freedom acts altogether as from himself. If God had not left this to man, he would not be man, neither would he have eternal

life; for reciprocal conjunction with God causes man to be man and not a beast, and also causes that after death he lives for ever. Free will in spiritual things effects this." After hearing this, that evil spirit removed to a distance; and then I saw on a certain tree a flying serpent, such as is called the fiery serpent, which held out fruit from the tree to some one. And then in the spirit I drew near to the place, and there, instead of the serpent, was seen a monstrous man, his face so covered with beard that nothing but his nose was visible; and instead of the tree there was a burning brand, near which he stood whose mind the smoke had entered before, and who afterward rejected free will in spiritual things. And suddenly similar smoke came out of the brand and enveloped them both; and as they were thus taken out of my sight, I went away. But the other, who loved good and truth, and asserted that man has free will in spiritual things, accompanied me home.

505. THIRD RELATION. I once heard a grating sound like that of two millstones grinding on each other. I went in the direction of the sound, and it died away; and I saw a narrow gate leading obliquely downwards to a kind of vaulted building, in which were several chambers containing cells, in each of which two were sitting, who were collecting from the Word passages confirming justification by faith alone. The one was collecting, and the other was writing, and this by turns. I went up to one cell, which was near the door, and asked, "What are you collecting and writing?" They said, "Concerning the *Act of Justification*, or concerning, *Faith in act;* which is faith itself justifying, vivifying, and saving, and is the chief doctrine of the church in our part of Christendom." And I then said to him, "Tell me some sign of the act, when that faith is brought into the heart and into the soul of a man." He answered, "The sign of the act is in the moment when the man is overcome with distress that he is condemned, and, while in that state of contrition, thinks of Christ as having

taken away the condemnation of the law, and lays hold of this merit of His with confidence; and with this in thought goes to God the Father, and prays." Then I said, "Thus does the act take place, and this is the moment;" and I asked, "How shall I comprehend what is said of this act, that nothing of the man concurs in it, any more than if he were a post or a stone? and that a man, as to that act, cannot begin, will, understand, think, operate, co-operate, apply and adapt himself thereto? Tell me how this agrees with what you have said, that the act takes place when the man thinks of the rightful power of the law, of his condemnation as taken away by Christ, of the confidence with which he lays hold of that merit of His, and when in thought concerning this he goes to God the Father and prays: are not all these things done by man?" But he said, "They are not done actively by the man, but passively." And I replied, "How can one think, have confidence, and pray, passively? Take away activity and co-operation from man at that time, and do you not take away receptivity also? thus every thing, and with every thing the act itself? What does your act then become but a purely ideal thing, which is called a thing of reasoning? I hope that you do not believe with some that there is such act only with the predestined, who know nothing whatever of the infusion of faith with themselves. These can cast the dice, and determine in that way whether faith has been infused into them or not. For which reason, my friend, believe that as to faith and charity man operates out of himself from the Lord, and that without this operation your act of faith which you have called the chief of the doctrines of the church in Christendom is nothing but the statue, Lot's wife, tinkling as from mere salt, when scratched by the scribe's pen or his finger-nail (Luke xvii. 32). I have said this, because as to that act you make yourselves like statues." When I said this he seized the candlestick with a strong grasp to throw it in my face; but the light being

then suddenly extinguished, he threw it against the forehead of his companion; and I went away laughing.

506. Fourth Relation. Two flocks were seen in the spiritual world, one of goats, and the other of sheep. I wondered who they were; since I well knew that the animals seen in the spiritual world are not animals, but are correspondences of the affections and thence of the thoughts of those who are there. For this reason I drew nearer; and as I approached these likenesses of animals disappeared, and in place of them men were seen; and it was made manifest that they who made up the flock of goats were those who confirmed themselves in the doctrine of justification by faith alone, and that they who made up the flock of sheep were those who believed that charity and faith are one, as good and truth are one. And I then spoke with those who were seen as goats, and said, "Why are you thus gathered together?" The most of them were of the clergy, who gloried in their reputation for learning, because they knew the arcana of justification by faith alone. They said that they were assembled to sit as a council, because they had heard that [some were teaching that] Paul's saying (Rom. iii. 28) that *a man is justified by faith without the deeds of the law*, was not rightly understood, inasmuch as by faith there he did not mean the faith of the church of the present day, which is a faith in three Divine persons from eternity, but faith in the Lord God the Saviour Jesus Christ; also by the deeds of the law he did not mean those of the law of the decalogue, but the works of the Mosaic law which were for the Jews; and that thus from these few words, by a wrong interpretation, two enormous falsities had been drawn as conclusions, namely, that Paul meant the faith of the church of the present day and the works of the law of the decalogue: [saying also] that it is clearly evident that Paul did not mean the works of the law of the decalogue, but those of the Mosaic law, from his own words to Peter,

whom he blamed for Judaizing while he knew that *no man is justified by the works of the law, but by the faith of Jesus Christ* (Gal. ii. 14–16). (By the faith of Jesus Christ, is by faith in Him and from Him, as may be seen above, n. 338.) Also, because by the works of the law Paul meant those of the Mosaic law, he therefore distinguished between the law of faith and that of works, and between the Jews and the Gentiles, or the circumcision and the uncircumcision, — circumcision signifying Judaism, as it does everywhere; and moreover he closes the subject with these words: *Do we then make void the law through faith? Not so: but we establish the law.* All these things he says in one connection (Rom. iii. 27–31): and in the chapter which precedes, he also says, *Not the hearers of the law shall be justified by God, but the doers of the law shall be justified* (Rom. ii. 13): also that *God will render to every man according to his deeds* (Rom. ii. 6): and further, *We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, whether good or bad* (2 Cor. v. 10): besides other things in his writings. From which it is manifest that Paul rejected faith without good works as much as James did (Epistle, chap. ii. 17–26). That Paul meant the works of the Mosaic law which was for the Jews, we are further confirmed, [they say,] by this, that all the statutes for the Jews are called the law in Moses, thus the works of the law, as we see from these passages: *This is the law of the meat-offering* (Lev. vi. 14). *This is the law for the burnt-offering, for the meat-offering, for the sacrifice for sin and guilt, for the consecrations* (Lev. vii. 37). *This is the law of the beast and of the bird* (Lev. xi. 46, 47). *This is the law of her that bringeth forth, for a son or a daughter* (Lev. xii. 7). *This is the law of leprosy* (Lev. xiii. 59; xiv. 2, 32, 54, 57). *This is the law of him that hath an issue* (Lev. xv. 32). *This is the law of jealousy* (Num. v. 29, 30). *This is the law of the Nazarite* (Num. vi. 13, 21). *This is the law of cleansing* (Num. xix. 14).

This is the law concerning the red heifer (Num. xix. 2). *The law for the king* (Deut. xvii. 15–19). Indeed the whole book of Moses is called *the Book of the Law* (Deut. xxxi. 9, 11, 12, 26; also in Luke ii. 22; xxiv. 44; John i. 45; vii. 22, 23; viii. 5). To this they have also added that they saw in Paul that the law of the decalogue is to be lived, and that it is fulfilled by charity (Rom. xiii. 8–11); and that he also says that *there are the three, faith, hope and charity, and that the greatest of these is charity* (1 Cor. xiii. 13); not faith, therefore. They said that because of this they were called together. But lest I should disturb them, I withdrew. And then they were again seen in the distance as goats, and sometimes as lying down and sometimes as standing; but they turned away from the flock of sheep. They appeared to be lying down while deliberating, and standing while drawing conclusions. But I kept my sight fixed on their horns, and wondered that the horns on their foreheads now appeared to be extended forward and upward, now curved backward toward their bodies, and at length wholly thrown back. And then they all suddenly turned toward the flock of sheep, but they still appeared as goats. I therefore approached them again, and asked, "What now?" They said that they had concluded that faith alone produces the goods of charity as a tree produces fruit. But thunder was then heard and lightning was seen overhead; and very soon an angel appeared, standing between the two flocks; and he cried out to the flock of sheep, "Do not listen to them; they have not receded from their former faith, which is, that faith alone justifies and saves, and that actual charity does not at all. Neither is faith a tree, but man is the tree. But repent, and look to the Lord, and you will have faith. Before this is done, the faith is not a faith in which there is any thing living." Then the goats, their horns turned back, wished to approach the sheep. But the angel standing between them divided the sheep into two flocks;

and he said to those on the left, "Join the goats, but I tell you that a wolf is coming who will carry them off, and you with them."

But after the two flocks of sheep were separated, and they on the left heard the threatening words of the angels, they looked at each other and said, "Let us converse with our former associates." And then the left-hand flock spoke to the right, saying, "Why did you withdraw from our shepherds? Are not faith and charity one, as a tree and its fruit are one? for the tree is continued into the fruit by the branches. Tear from the branch any thing through which the tree by continuity flows into the fruit, and will not the fruit perish, and together with it all the seed of any tree that would have sprung up anew? Ask our priests whether it is not so." And then they asked, and [the priests*] looked around, toward the others, who were winking for them to say that they spoke well. And then they answered, "You have spoken well; but in relation to the continuation of faith into good works, like that of a tree into the fruit, we know many arcana, but this is not the place to publish them; in the chain or thread of faith and charity there are many knots, which we priests only are able to untie." And then one of the priests, who was among the sheep on the right, arose and said, "They have answered you that it is so, but they have answered their own that it is not so; for they think differently." Wherefore they asked, "How then do they think? Do they think as they teach?" He said, "No; they think that every good of charity which is called a good work, which is done by a man for the sake of salvation and eternal life is not good in its smallest part, for the reason that the man wishes to save himself by work that is from himself, claiming to himself the righteousness and merit of the one Saviour; and they think that it is so with every good work in which a man is sensible of his own will. They

* Apoc. Rev., n. 417, has *sacerdotes, the priests.*

therefore assert that there is no conjunction whatever between faith and charity, and they do not even assert that faith is retained and preserved by good works." But they of the left flock said, "You speak lies against them. Do they not openly preach charity to us, and the works of charity which they call works of faith?" He replied, "You do not understand their preaching. A clergyman only, being present, attends and understands. They think of moral charity only, and its civil and political goods, and they call them of faith, but they are not so at all; for an atheist can do them in a like manner and under the same form. They therefore say unanimously, that no one is saved by any works, but by faith alone. But let this be illustrated by comparisons. An apple-tree produces apples; but if a man does goods for the sake of salvation as that tree bears apples by continuity, then those apples are inwardly rotten and full of worms. They say also that a vine produces grapes; but if a man were to do spiritual goods as the vine bears grapes, he would produce wild grapes." But they then asked, "What kind of goods of charity or works have they, which are the fruits of faith?" He answered that "they are perhaps not conspicuous, being somewhere near faith; to which, however, they do not cohere, being like the shadow which follows after a man when he faces the sun, which shadow he does not notice unless he turns around: indeed I may say that they are like horses' tails, which in many places are at this day cut off, for people say, 'What is the use of them? They are good for nothing; if they are kept by the horse they are easily made dirty.'" Hearing this, one of the flock of sheep on the left said indignantly, "There is certainly some conjunction; otherwise, how can they be called the works of faith? Perhaps the goods of charity are insinuated by God into man's voluntary works by some influx, as by some affection, aspiration, inspiration, incitation, and excitation of the will, by tacit perception in the thought, and thence

exhortation, by contrition and thus conscience, and thence urging, and by obedience to the decalogue and the Word (as if he were a little child, or as if he were a wise man), or by something else like these acting as a medium. Otherwise, how can they be called fruits of faith?" To this the priest replied, "Not so; and if they say that it takes place by any such means, in their sermons they overload it with words, from which comes the conclusion that it is not from faith. Still, some put forth such things, but *as the signs of faith, not however as its bonds with charity*. Some, however, have thought out a conjunction by means of the Word." And then they said, "Is there not a conjunction in this way, [that a man does voluntarily according to the Word *]?" But he answered, "They do not think this, but that it is only by the hearing of the Word; for they assert that all that is rational and all that is voluntary with man in matters of faith is impure and meritorious, inasmuch as man in spiritual things can no more understand, will, operate, and co-operate, than a post." But one, when he heard that man is believed to be such in all things pertaining to faith and salvation, said: "I heard a certain one say, 'I have planted a vineyard; now I will drink wine till I am drunk.' But another asked him, 'Shall you drink the wine from your own cup, by your own right hand?' And he said, 'No, but from an unseen cup, by an unseen hand.' And the other answered, 'You certainly will not get drunk, then.'" Presently the same man said, "But hear me, I pray: I say to you, Drink wine from the Word understood. Do you not know that the Lord is the Word? Is not the Word from the Lord? Is He not thus in it? If then you do good from the Word, do you not do it from the Lord? from His mouth and will? And if you then look to the Lord, He will also lead and teach you, and you will do

* The words within brackets have been supplied from the "Apocalypse Revealed," n. 417. The Latin there reads, "*quod homo voluntarie faciat secundum Verbum.*"

the good out of yourselves from the Lord. Who that does any thing from a king, at his mouth and command, can say, "This I do from my own mouth or command, and from my own will?" After this he turned to the clergy, and said, "Ministers of God, do not mislead the flock." On hearing these things, the greater part of the flock on the left withdrew, and united with the flock on the right. Then some of the clergy said, "We have heard what we never heard before. We are shepherds; we will not leave the sheep." And they withdrew together with them; and they said, "This man spoke a true word; who that acts from the Word, and thus from the Lord, His mouth and will, can say, 'I do this from myself?' Who that acts from a king, from his mouth and will, says, 'This I do from myself?' Now we see the Divine Providence, why a conjunction of faith and good works has not been found that has been acknowledged by ecclesiastical society. It could not be found, because it could not be given, for there has not been faith in the Lord Who is the Word, and consequently neither has there been faith from the Word." But the other priests, who were of the flock of goats, went away, waving their hats and shouting, "Faith alone, Faith alone, it will still live."

507. Fifth Relation. I was in conversation with angels, and finally spoke of the lust of evil in which every man is from birth. One said, referring to the world where he then was, "They who are in lust seem to us angels like the foolish; but those very ones seem to themselves like those who are in the highest degree wise. Therefore, that they may be drawn forth from their folly, they are let alternately into it and into the rationality which with them is in externals; and in this latter state they see, acknowledge, and confess their insaneness; but still they long to return from their rational into their insane state, and they also bring themselves into it, as from what is compulsory and without enjoyment into freedom and enjoyment. Thus

lust and not intelligence is interiorly agreeable to them. There are three universal loves of which every man is composed by creation; the love of the neighbor, which is also the love of doing uses (this love is spiritual); the love of the world, which is also the love of possessing wealth (this love is material); and the love of self, which is also the love of lording it over others (and this love is corporeal). A man is truly man while the love of the neighbor or the love of doing uses makes the head, and the love of the world or the love of possessing wealth makes the chest and abdomen, and the love of self or the love of ruling makes the feet and the soles of the feet. But if the love of the world makes the head, the man is man but as one who is hunchbacked; but if the love of self makes the head, he is not like a man standing on his feet, but like one standing on the palms of his hands with head down and the hind parts up. When the love of doing uses makes the head, and the two other loves make the body and the feet in their order, the man appears in heaven with an angelic face and a beautiful rainbow about his head; but if the love of the world or of wealth makes the head, he appears from heaven with a face pale like that of a dead person, with a yellow circle about the head; but if the love of self or of lording it over others makes the head, he appears from heaven with a face of a fiery duskiness, with a white circle about the head." On this I asked, "What do the circles about the head represent?" They answered, "They represent intelligence. The white circle about the head with the face of a fiery duskiness, represents that the intelligence of that one is in externals or round about him, while insaneness is in the internals or in him; and further, the man who is such, is wise when in the body, but insane while in the spirit; and no man is wise in the spirit except from the Lord, which is the case when he is generated and created anew by Him." After this was said, the earth was opened toward the left, and through the opening I saw a

devil rising up, with a face of a fiery duskiness, and a white circle about the head. I asked, "Who are you?" He said, "I am Lucifer, the son of the morning; and because I made myself like unto the Most High, I was cast down, as I am described in the fourteenth chapter of Isaiah." He was not that Lucifer, however, but he believed that he was. And I said, "Since you were cast down, how can you rise again out of hell?" And he answered, "I am a devil there, but here I am an angel of light. Do you not see my head girt around with a white circlet? You shall also see if you wish, that I am moral among the moral, and rational among the rational, yes, spiritual among the spiritual. I have also been able to preach." I asked, "How did you preach?" He said, "Against defrauders, adulterers, and all infernal loves; yes, then I called myself who am Lucifer, a devil; and I made false oath against myself as such; and for so doing I was borne up to heaven with praises. It is from this that I have been called the son of the morning. And, what was astonishing to myself, when I was in the pulpit I had no thought that I was not speaking rightly and properly. But the cause of this was disclosed to me, which was this: I was in externals, and these were then separated from my internals. But although this was disclosed to me, still I could not change, because I exalted myself above the Most High and set myself against Him." At last I asked, "How were you able to speak thus, when you yourself are a defrauder and an adulterer?" He replied, "I am one person while I am in externals or in the body, and another while I am in internals or in the spirit. In the body I am an angel, but in the spirit a devil; for in the body I am in the understanding, but in the spirit I am in the will; and the understanding carries me upward, but the will carries me downward. And while I am in the understanding, a white circlet encompasses my head; but while the understanding wholly gives itself up as a slave to the will, and becomes the will's, which is ultimately our lot,

then the circlet grows black and disappears; and when this is the case, I am able no longer to ascend into this light." But suddenly, when he saw the angels with me, he became excited in face and in voice, and he became black even as to the circlet that was about the head, and he slipped down into hell through the opening by which he rose up. From what they had seen and heard, they who stood near came to this conclusion, that a man is in quality such as his will is, and not such as his understanding is, inasmuch as the will easily carries over the understanding to its side, and enslaves it. I then asked the angels, "Whence have devils rationality?" And they said, "It is from the glory of the love of self, for the love of self is encompassed with a glory; for this is the resplendence of its fire; and this glory uplifts the understanding almost into the light of heaven; for the understanding in every man is capable of elevation according to cognitions, but not the will except by a life according to the truths of the church and of reason. Hence it is that atheists themselves who are in the glory of fame from self-love, and thence in the pride of their own intelligence, enjoy a loftier rationality than many others, but at the very time when they are in the thought of the understanding; not however when they are in the will's love; and the love of the will has possession of the internal man, but the thought of the understanding possesses the external. The angel furthermore told the cause of man's being composed of the three loves, namely, the love of use, the love of the world, and the love of self; it is, that he may think from God, though altogether as of himself. He said that what are highest in man's mind are turned upward toward God; what are mediate therein, outward toward the world; and the lowest there, downward into the body; and because these last are turned downward, a man thinks wholly as of himself, when yet he thinks from God.

508. SIXTH RELATION. One day there appeared to me a magnificent temple, square in form, the roof of which

was crown-shaped, arched above, and raised round about. Its walls were continuous windows of crystal, its gate of the substance of pearl. Within, on the south side and near the west, was a pulpit, on which at the right lay the open Word, enveloped with a sphere of light, the splendor of which surrounded and illuminated the whole pulpit. In the centre of the temple was the shrine, before which was a veil, but lifted now, where stood a cherub of gold with a sword in hand, that turned hither and thither. While I viewed these things there was an influx to me in my meditation, of what they each signified: That temple signified the New Church; the gate, of the substance of pearl, entrance into it; the windows of crystal, the truths which enlightened it; the pulpit signified the priesthood and preaching; the Word open upon the pulpit and illuminating its upper part, signified the internal sense of the Word revealed, which is spiritual; the shrine in the centre of the temple, signified the conjunction of that church with the angelic heaven; the cherub of gold therein, the Word in the sense of the letter; the sword vibrating in his hand signified that this sense can be turned hither and thither, provided this is done in application to some truth; that the veil before the cherub had been lifted, signified that the Word was now laid open. Afterward, when I drew nearer, I saw this writing above the gate, NUNC LICET (*Now it is lawful*), which signified that it is now lawful to enter intellectually into the arcana of faith. From seeing this writing, it came into my thought that it is exceedingly dangerous to enter with the understanding into dogmas of faith composed from one's own intelligence and thus from falsities, and still more to confirm them from the Word; the understanding is thereby closed above, and gradually below also, to such an extent that theological matters not only cause disgust, but they are also obliterated as writing on paper by worms, and the wool of a piece of cloth by moths; the understanding abiding only in political matters

which regard a man's life in the dominion where he is, in the civil matters pertaining to his employment, and the domestic affairs belonging to his own house. And in all these things he constantly kisses nature, and owing to the allurements of her pleasures he loves her as an idolater loves the golden image in his bosom. Now as the dogmas of the Christian churches of the present day have not been composed from the Word, but from men's own intelligence and thus from falsities, and as they have also been confirmed by some things from the Word, by the Lord's Divine Providence the Word has been taken from the laity among the Roman Catholics, and among the Protestants has been opened but still has been closed by their common declaration that the understanding is to be kept under obedience to their faith. But in the New Church the contrary is the case; in this church it is allowable to enter with the understanding and to penetrate into all its secrets, and also to confirm them by the Word. This is because its doctrinals are continuous truths, laid open by the Lord by means of the Word; and confirmations of those truths by means of what is rational cause the understanding to be opened above more and more, and thus to be elevated into the light in which the angels of heaven are; and that light in its essence is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth shines in its glory. This is meant by the writing over the door of the temple, NUNC LICET; and also by the veil of the shrine before the cherub being lifted. For it is a Canon of the New Church that falsities close the understanding, and that truths open it. After this, I saw above the head one like an infant, holding a paper in his hand. As he drew near to me, he increased to the stature of a man of the average size. He was an angel from the third heaven, where all in the distance look like infants. While he was with me, he handed me the paper; but as it was written with rounded

letters, such as are in that heaven, I returned the paper, and begged that they would themselves explain the meaning of the words there written, in terms adapted to the ideas of my thought. And he replied, "This is there written: ENTER HEREAFTER INTO THE MYSTERIES OF THE WORD WHICH HAS BEEN HERETOFORE SHUT UP; FOR ITS SEVERAL TRUTHS ARE SO MANY MIRRORS OF THE LORD."

CHAPTER NINTH.

CONCERNING REPENTANCE.

509. After the treatises on Faith, Charity, and Free Will, next in connection comes Repentance, since true faith and genuine charity cannot be given without repentance, and no one can repent without free will. Repentance is here treated of for the further reason that a treatise on Regeneration follows next, and no one can be regenerated before the more grievous evils which render a man detestable in the sight of God, are removed, and these are removed by repentance. What is an unregenerate man but an impenitent one? And what is an impenitent man, but like one who is in a state of lethargy, and knows nothing of sin, and therefore cherishes it in his bosom, and kisses it every day, as an adulterer kisses the harlot in his bed? But that it may be known what Repentance is, and what it accomplishes, the treatise concerning it is to be divided into articles.

I. Repentance is the first of the Church with man.

510. The communion called the church consists of all those in whom the church is; and the church with man enters him while regenerating, and every one is regenerated by abstaining from the evils of sin, and shunning them as one would avoid infernal hordes who sees them with torches in hand making ready to spring upon him and cast him upon a burning pile. There are many things which prepare one for the church, as he advances in the first stages of life, and which introduce him into it; but

acts of repentance are what make the church to be in the man. Acts of repentance are all such as cause a man not to will and consequently not to do evils which are sins against God; for before this is done, the man stands outside of regeneration; and then, if any thought respecting eternal salvation creeps in, he turns toward it, but presently turns away from it; for it enters into the man no further than the ideas of his thought, and it goes forth thence into the words of his speech, and also, it may be, into some gestures conformable to the speech. But when such thought enters into the will, it is then in the man; for the will is the man himself, because his love has its dwelling there, while thought is outside of the man, unless it proceeds from his will; when this is the case, then the will and the thought act as one, and both together make the man. From this it follows that, for repentance to be repentance and to be effective in man, it is necessary for it to be of the will and thence of the thought, and not of the thought alone, consequently for it to be actual and not of the lips merely. That repentance is the first of the church is very manifest from the Word. John the Baptist, who was sent before, to prepare men for the church which the Lord was about to establish, when he baptized, at the same time preached repentance; therefore his baptism was called the baptism of repentance, because baptism signified spiritual washing, which is a cleansing from sins. John did this in the Jordan, because the Jordan signified introduction into the church, for it was the first boundary of the land of Canaan where the church was. The Lord Himself also preached repentance for the remission of sins; whereby He taught that repentance is the first of the church, that so far as man repents sins with him are removed, and that so far as they are removed they are remitted. And furthermore, the Lord commanded the twelve apostles, and also the seventy whom He sent forth, to preach repentance. From which it is plain that the first of the church is repentance.

511. That the church is not in man until after sins with him are removed, any one can conclude from reason, and it may be illustrated by the following comparisons: Who can introduce sheep, kids, and lambs into fields or woods where there are all kinds of wild beasts, before he has driven these out? And who can make a garden of a piece of ground that is overgrown with thorns, briers, and nettles, before he has rooted out those noxious weeds? Who can introduce a form of administering justice according to judicial law into a city held by hostile forces, and establish citizenship, before he has expelled the enemy? It is the same with the evils in man; they are like wild beasts, like briers and thorns, and like hostile forces; and with these the church cannot have an abode in common any more than a man can dwell in a cage where there are tigers and leopards; or lie in a bed with poisonous herbs strewed upon it and stuffed into the pillows; or sleep at night in a temple, beneath the floor of which are sepulchres containing dead bodies. Would not ghosts infest him there like furies?

II. The Contrition which at this day is said to precede Faith, and to be followed by the Consolation of the Gospel, is not Repentance.

512. In the Reformed Christian world they tell of a species of anxiety, grief, and terror, which they call *Contrition*, and which, with those who are to be regenerated, precedes their faith and is followed by the consolation of the gospel. They say that this contrition in them arises from a fear of the just wrath of God, and hence of eternal damnation, which is inherent in every man owing to Adam's sin and the consequent proclivity of man to evils; also that without that contrition, the faith that imputes to man the merit and righteousness of the Lord the Saviour, is not bestowed; and that they who have obtained this faith re-

ceive the consolation of the Gospel, which is, that they are justified, that is, that they are renewed, regenerated, and sanctified, without any co-operation of their own; and that they are transferred from damnation to eternal blessedness, which is life eternal. But respecting this contrition these questions are to be considered: 1. Is it repentance? 2. Is it of any moment? 3. Is there any such thing?

513. *Whether that contrition is repentance or not*, may be concluded from the description of repentance given hereafter, where it is shown that repentance cannot exist unless man, not only in a universal way but also in particulars taken severally, knows that he is a sinner; which no one can know unless he examines himself, and sees the evils that are in him, and condemns himself on account of them. But that contrition which is declared necessary to faith, has nothing in common with these things; for it is merely the thought, and thence a confession, that he was born into Adam's sin and into a proclivity to the evils springing therefrom; and that therefore the wrath of God is upon him, and therefore merited damnation, doom, and eternal death. From which it is plain that this contrition is not repentance.

514. The next point is, Since that contrition is not repentance, *is it of any moment?* It is said to contribute to faith, as an antecedent to a consequent, but yet that it does not enter into it and conjoin itself with it by commingling with it. But what is the faith which follows, but that God the Father imputes to man the righteousness of His Son, and then declares him, while not conscious of any sin, righteous, renewed, and holy, and thus clothes him in a robe washed and made white in the blood of the Lamb? And when man walks in this robe, what then are the evils of his life, but like sulphurous stones thrown into the depths of the sea? And what is then the sin of Adam but something covered over, or removed, or carried away by the imputed righteousness of

Christ? When man, owing to that faith, walks in the righteousness and at the same time in the innocence of God the Saviour, for what is that contrition then serviceable but to make him confident that he is in Abraham's bosom, and hence to look upon those who have not had this contrition before faith as miserable in hell, or as dead? For it is said that there is not a living faith to those who lack contrition. It may therefore be said that if they [who have had such contrition] have sunk or are now sinking in damnable evils, they pay no more attention to them, and are no more sensible of them, than pigs lying in the mud in the gutters of the street are sensible of the stench. It is manifest from this that the contrition, not being repentance, is not any thing.

515. The third point to be considered is, *Whether there is any such contrition without repentance.* In the spiritual world I have asked many who have confirmed in themselves the faith imputative of the merit of Christ, whether they had any contrition, and they have answered, Why contrition, when from childhood we have believed as a certainty that Christ by His passion took away all our sins? Contrition does not square with this belief; for it is contrition for men to cast themselves into hell, and to torture the conscience, when yet they know that they have been redeemed and so delivered from hell, and are consequently secure from harm. To this they added that this statute of contrition was wholly a fictitious thing, held in the place of the repentance so often mentioned in the Word, and also enjoined. They said that with the simple, who know but little about the Gospel, there is, perhaps, some emotion of mind when they hear or think about the torments in hell. They also said that the consolation of the Gospel, impressed upon them from earliest youth, so banished contrition that in heart they laughed at it when mentioned; and that hell could not strike them with terror any more than the fires of Vesuvius and of

Ætna could terrify those who dwell at Warsaw and Vienna, or than the basilisks and vipers in the deserts of Arabia, or the tigers and lions in the forests of Tartary, could terrify those who live in safety, tranquillity, and quiet in some city of Europe. They also said that the wrath of God excited in them no more terror and contrition, than the wrath of the king of Persia could excite in those who live in Pennsylvania. From these things, and also from rational inferences from their declarations, I am convinced that contrition, unless it is repentance such as is described in the following pages, is nothing but a freak of the fancy. The Reformed supported contrition instead of repentance, in order to sever themselves from the Roman Catholics, who insist upon repentance and at the same time charity; and when they afterward confirmed justification by faith alone, they alleged as their reason, that by repentance, as by charity, something of man, savoring of merit, entered into his faith and blackened it.

III. The mere oral Confession that one is a sinner, is not Repentance.

516. Concerning this oral confession, the Reformed who adhere to the Augsburg Confession teach as follows: "No man can ever know his sins; wherefore they cannot be enumerated; they are, moreover, interior and hidden, and the confession would therefore be false, uncertain, incomplete, and mutilated; but he who confesses himself to be all mere sin, includes all sins, excludes none, and forgets none. But still the enumeration of sins, although not necessary, for the sake of tender and timid consciences is not to be done away with; but this is only a childish and common form of confession for the simpler and ruder people" ("Formula Concordiæ," pages 327, 331, 380). But this confession was held by the Reformed instead of actual repentance, after they had separated from the Roman Catholics,

because it is based upon their imputative faith, which alone, without charity and so too without repentance, works the remission of sins and regenerates man; and also upon this, which is an inseparable appendage to that faith, that there is no co-operation on man's part with the Holy Spirit in the act of justification; also upon this, that no man has free will in spiritual things; and again upon this, that all things are of immediate mercy, and nothing whatever of mercy made mediate by man and through him.

517. Among the many reasons why the confession of the lips that one is a sinner is not repentance, is this, that every man, an impious one and even a devil, may so cry out, and this with external devoutness, when he thinks of the torments in hell impending or through which he is then passing. But who does not see that this is not from any internal devotion, and consequently that it is imaginary and therefore of the lungs, but not voluntary from within, and therefore not of the heart? For an impious man and a devil still burn inwardly with the lusts of the love of doing evil, from which they are borne on as windmills are driven by strong winds; and therefore such an exclamation is nothing but a contrivance to cheat God, or to deceive the simple, and for the sake of deliverance. For what is easier than to compel the lips to give forth the cry, and the breath of the mouth to adapt itself to it, to turn the eyes upward, and raise the hands? This is what the Lord says in Mark, *Well hath Esaias prophesied of you, hypocrites. This people honoreth Me with their lips, but their heart is far from Me* (vii. 6); and in Matthew, *Woe unto you, Scribes and Pharisees, for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside also may be made clean* (xxiii. 25, 26); and more in the same chapter.

518. In hypocritical worship like this are they who have confirmed in themselves the faith of the present day, that

the Lord by the passion of the cross took away all the sins of the world, meaning by this the sins of every one, provided men only pray according to the formularies about propitiation and mediation. Some of them can with loud voice and apparently burning zeal pour forth from the pulpit many holy things about repentance and charity, while they deem each of these useless in respect to salvation; for they mean no other repentance than confession with the lips, and no other charity than that belonging to public life; but they do this for the favor of the people. These are they who are meant by these words of the Lord: *Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name? and in Thy name done many wonderful works? And then will I profess unto them, I know you not; depart from Me, ye that work iniquity* (Matt. vii. 22, 23). In the spiritual world I once heard one praying in this way: "I am full of sores, leprous, unclean from my mother's womb. There is nothing in me sound, from my head to the sole of my foot; I am not worthy to lift up my eyes to God; I am deserving of death and eternal damnation. Have mercy upon me for the sake of Thy Son; purify me in His blood. The salvation of all is in Thy good pleasure. I implore Thy mercy." His words were heard by some standing near, and they asked him, "How do you know that you are such?" He replied, "I know it, because I have heard so." But he was then sent to angels who were examiners, before whom he spoke in the same way; and they, after examination, reported that he had spoken true things about himself, but still without knowing a single evil in himself, because he had never examined himself, and had believed that after oral confession evils were no longer evils in the sight of God, both because God turns His eyes away from them, and because He has been propitiated; and that therefore he did not come to a sense of any evil and turn from it, although he was an adulterer from purpose, a thief, a crafty detractor,

and burning with revenge; and that he was such in will and heart, and would therefore be the same in word and deed if the fear of the law and of the loss of reputation did not restrain him. After he was found to be such, he was judged, and sent away to the hypocrites in hell.

519. The quality of such may be illustrated by comparisons. They are like temples where only the spirits of the dragon, and those who are meant in the Apocalypse by the locusts, are congregated; and they are like the pulpits therein, where the Word is not, because it is put beneath the feet. They are like plastered walls, the plaster beautifully colored; within which, as the windows are open, owls and direful birds of the night are flying about. They are like whitened sepulchres, that contain dead men's bones. They are like coins made of the lees of oil or dried dung, and overlaid with gold. They are like the bark and the wood that surround the rotten heart, and like the garments of Aaron's sons on a leprous body; yes, like ulcers containing foul matter, but covered over with a thin skin and supposed to be healed. Who does not know that a holy external and a profane internal do not accord? Such also fear more than others to examine themselves; they are therefore no more sensible of the vicious things within them, than of the pungent and ill-smelling substances in their stomachs and bowels before they are cast out into the draught. But it is to be kept in mind that those who have been hitherto spoken of, are not to be confounded with those who do well and believe well, nor with those who repent of some sins, and who, while in worship and still more while in spiritual temptation, speak within themselves or pray from an oral confession like that of the others. For that general confession both precedes and follows reformation and regeneration.

IV. Man is born to Evils of every kind; and unless by Repentance he removes them in part, he remains in them; and he who remains in them cannot be saved.

520. That every man is born to evils, so that he is nothing but evil from his mother's womb, is known in the church, and it has become known because it has been handed down by the councils and by the prelates of the churches that the sin of Adam was transmitted to all his posterity; and that for this one thing alone, every man after him was damned together with him; and that it is this which is inherent in every man from birth. On this assertion, moreover, are based other things which the churches teach, as that the washing of regeneration, which is called baptism, was instituted by the Lord for the removal of this sin; also that it was the cause of the Lord's Coming, and that faith in His merit is the means whereby it is removed; besides other things which the churches have founded upon this assertion. But that there is no hereditary evil from that origin, may be evident from what was shown above (n. 466 and subsequent numbers), that Adam was not the first of mankind, but that by Adam and his wife is representatively described the first church on this orb, and by the garden of Eden its wisdom, by the tree of life its looking to the Lord Who was to come, and by the tree of the knowledge of good and evil its looking to self and not to the Lord. That this church is representatively described by the first chapters of Genesis, has been proved from many parallel passages from the Word, in the "Arcana Cœlestia" published at London. When these things are understood and accepted, the opinion hitherto entertained, that the evil innate in man from his parents is from that source, falls to the ground; for it has its origin not from this but from another source. That the tree of life and the tree of the knowledge of good and evil are with every

man, and that they are said to be placed in a garden, signified man's free will in turning to the Lord and in turning from Him, as has been fully shown in the chapter concerning Free Will.

521. But, my friend, hereditary evil is from no other source than from parents; not indeed the evil itself which a man actually commits, but the inclination to it. Every one will acknowledge that it is so, if he joins reason to experience. Who does not know that children are born with a general resemblance to their parents in face, in manner, and in mind [*animus*]? and even grandchildren and great-grandchildren with a resemblance to grand-parents and great-grandparents? Also that by many persons families are thus known apart, and nations also; as Africans from Europeans, Neapolitans from Germans, Englishmen from Frenchmen, and so on? Who does not recognize a Jew by his face, eyes, speech, and gestures? And if you were able to feel the sphere of life flowing out from the native genius of every one, you might in like manner be convinced of the resemblance of minds (both *animus* and *mens*). From this it follows that man is not born into evils themselves, but only into an inclination to evils; having, however, a greater or less proclivity for particular ones; wherefore after death no man is judged from any hereditary evil, but from the actual evils which he has himself committed. This is also evident from the following statute of the Lord: *The father shall not die because of the son, and the son shall not die because of the father; every one shall die for his own sin* (Deut. xxiv. 16). This was made certain to me in the spiritual world, from those who die in infancy, by their having only an inclination to evils and thus willing them, but still not doing them; for they are educated under the Lord's auspices, and saved. The inclination and proclivity to evils that have been mentioned, transmitted from parents to their children and posterity, are broken only by the new birth from the Lord, which is called regeneration.

Without this, that inclination not only remains uninterrupted, but also increases from parents that succeed each other, and becomes more prone to evils, and at length to evils of every kind. It is from this that the Jews are still images of their father Judah, who begat three branches of them, having taken a Canaanitish woman to wife, and committing adultery with Tamar his daughter-in-law. Wherefore this hereditary disposition, in process of time, has increased in them even so that they are not able to embrace the Christian religion from faith at heart. It is said that they are not able to do so, because the interior will of their mind is adverse thereto, and this will causes the inability.

522. That every evil, unless removed, remains with man, and that man cannot be saved if he remains in his evils, follows of itself. That no evil can be removed except by the Lord, and with those who believe in Him and love the neighbor, may be very evident from things that have been already considered, especially from these in the chapter on FAITH: *The Lord, charity, and faith make one, like life, will, and understanding; and if they are divided, each perishes like a pearl reduced to powder;* and further, *The Lord is Charity and Faith in man, and man is charity and faith in the Lord.* But it is asked, *How can man enter into this union?* The reply is, that he cannot unless by repentance he removes his evils in part. It is said that man must remove them, because the Lord does not do that immediately without man's co-operation; which is also fully shown in the same chapter, and in the later chapter on FREE WILL.

523. It is objected, that no man can fulfil the law, and that he has the less ability to do so, since he who trespasses against one precept of the decalogue trespasses against all. But this saying does not mean just as it sounds; for it is to be understood in this manner, that he who from purpose and determination acts contrary to one precept, acts contrary to the rest; inasmuch as to act from purpose and

determination, is to wholly deny that it is sin, and if it is said to be sin, to throw that aside as of no consequence; and he who denies and rejects sin in this way, thinks nothing of all that is called sin. They who do not wish to hear any thing about repentance become fixed in purpose of this kind; but on the other hand, they who by repentance have removed some evils that are sins come into the purpose of believing in the Lord and loving the neighbor; these latter are kept by the Lord in the purpose to abstain from other evils; wherefore, if they commit sin from ignorance or some overpowering lust, this is not imputed to them, because they did not intend it, nor do they confirm it in themselves. This may be confirmed by what follows: In the spiritual world I have met with many who in the natural world lived like others, dressing finely, feasting delicately, having money like others from trading, witnessing plays, joking about lovers as if from licentiousness, and doing other such things; and yet the angels charged some with these things as evils of sin, and others they did not charge with them as evils, declaring the latter innocent, but the former guilty. To the question, "Why is this, when they all did alike?" they replied that they view all from their purpose, intention, and end, and distinguish accordingly; and that therefore they excuse or condemn those whom the end excuses or condemns, since good is the end with all in heaven, and evil is the end with all in hell.

524. But these things shall be illustrated by comparisons. The sins retained in an impenitent man may be compared to various diseases in him; unless medicines are brought to bear on them, and malignities removed thereby, the man dies. They may be compared especially with the disease called gangrene, which, unless healed in time, spreads, and causes inevitable death. In like manner to imposthumes and abscesses, where they are not reached and opened; for from them *empyemata* or collections of pus will diffuse themselves into the neighboring parts, from these into ad-

joining viscera, and finally into the heart, whence comes death. There may also be comparison with tigers, leopards, lions, wolves, and foxes, which, unless kept in dens or bound with chains or ropes, would attack the flock and the herd, the fox attacking the poultry, and kill them: also with venomous serpents, which unless held tight with sticks, or deprived of their teeth, would inflict deadly wounds on man. A whole flock would perish if left in fields where there are poisonous herbs, instead of being led by the shepherd to pastures where there is nothing hurtful. The silk worm also would perish, and thus all the silk, unless other worms were shaken from the leaves of its tree. Comparison may also be made with corn in granaries or its houses, which would be rendered musty and offensive and thus useless, if the air were not permitted to pass freely through it and remove every thing that would do harm. If a fire were not extinguished at the very outset, it might lay waste a whole city or forest. Brambles, thistles, and briers would take full possession of a garden, if not rooted out. Gardeners know that a tree, bad from the seed and root, brings its bad juices into the wood that comes from a good tree budded or engrafted upon it, and that the bad juices coming up are turned into good, and produce useful fruit. And so with man by the removal of evil by means of repentance; for man is thereby set in the Lord, as a branch in the Vine, and bears good fruit (John xv. 4–6).

V. Cognition of Sin, and the Examination of some Sin in oneself, begin Repentance.

525. Cognition of sin can be wanting to no one in the Christian world; for there every one is from infancy taught what evil is, and from childhood what the evil of sin is. All youths learn this from parents and teachers, and also from the decalogue, [the catechism containing] this being the first book that is put into the hands of all in Christen-

dom; and in their subsequent progress by preaching in the temples and instruction at home, and in fulness from the Word; and furthermore from the civil laws of justice, which teach things like those taught by the decalogue and the other parts of the Word. For the evil of sin is no other than evil against the neighbor; and evil against the neighbor is also evil against God, which is sin. But the cognition of sin effects nothing unless a man examines the acts of his life, and sees whether secretly or openly he has committed any such thing. Before this is done, that is all merely knowledge; and then what the preacher presents is mere sound going in at the left ear and passing out at the right, and finally it becomes a mere matter of thought, and something devout in the breathing, and with many imaginative and chimerical. But it is wholly different if man, according to his cognitions of what sin is, examines himself, finds something in himself, and says to himself, "This evil is a sin," and abstains from it for fear of eternal punishment. Then first what is said in the temples by the preachers, in instruction and in prayer, is received by both ears, is introduced into the heart, and from a pagan the man becomes a Christian.

526. Can there be any thing better known in the Christian world, than that a man ought to examine himself? For everywhere, in the empires and kingdoms adhering to the Roman Catholic religion and in those adhering to the Evangelical, before approaching the Holy Supper they are taught and admonished that a man must examine himself, recognize and acknowledge his sins, and live a new and a different life. In the English dominions this is accompanied with fearful threatenings, where in the address that precedes the Communion the following is read and proclaimed by the priest from the altar: "The way and means" to become a worthy partaker of the Holy Supper, "is first to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall

perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbor, then ye shall reconcile yourselves unto him, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion does nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table, lest after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquity, and bring you to destruction both of body and soul."

527. And yet there are some who cannot examine themselves, such as infants, boys and girls before they arrive at the age when they become capable of looking into themselves; also the simple-minded who are not capable of reflection; and again, all those who have no fear of God; and beside these, some who are sick in mind [*animus*] and body; and furthermore, those who (being confirmed from the doctrine of justification by faith alone as imputative of Christ's merit) have persuaded themselves that by examination and thence repentance something of the man would enter, which would ruin faith, and so would cast out and banish salvation from its one and only home [*focus*]. Mere confession with the lips serves all these; and that this is not repentance has been already shown in this chapter. But they who know what sin is, and still more they who know many other things from the Word and teach them, and who

do not examine themselves and consequently see no sin in themselves, may be likened to those who scrape up wealth and lay it up in chests and coffers, making no further use of it than to look at it and count it; also to those who gather into their treasuries jewels of gold and silver and shut them up in vaults, solely for the sake of being opulent; such are like the trader that hid his talent in the earth, and like him who hid his pound in a napkin (Matt. xxv. 25; Luke xix. 20). They are also like the hard wayside and stony places upon which the seed fell (Matt. xiii. 4, 5); also like fig-trees full of leaves but bearing no fruit (Mark xi. 13). They are the hearts of adamant, that do not become hearts of flesh (Zech. vii. 12). They are like the *partridges which gather and bring not forth; they get riches but not with judgment; they leave them in the midst of their days, and at their end become fools* (Jer. xvii. 11). They are like the five virgins who had lamps but no oil (Matt. xxv. 1–12). They who acquire from the Word much about charity and repentance, and who know its precepts in abundance, and do not live according to them, may be compared to gluttons who stuff bits of food into their mouths, and swallow it without chewing into the stomach, where it stays undigested, and when it has been passed onward it vitiates the chyle, and brings on lingering diseases, from which they die at last a miserable death. Such persons being without spiritual heat, however much light they may be in, may be called winters, frozen grounds, arctic climates, yes, fields of snow and ice.

VI. Actual Repentance is to examine oneself, to recognize and acknowledge one's Sins, to make Supplication to the Lord, and begin a new Life.

528. That man is by all means to repent, and that his salvation depends thereon, is evident from many passages

and plain sayings of the Lord in the Word, from which the following shall for present purposes be adduced: John preached the baptism of repentance and said, *Bring forth fruits worthy of repentance* (Luke iii. 3, 8; Mark i. 4). *Jesus began to preach and to say, Repent* (Matt. iv. 17). And He said, because *The kingdom of God is at hand, Repent ye* (Mark i. 15). Again: *Except ye repent, ye will all perish* (Luke xiii. 5). Jesus commanded His disciples that *repentance and remission of sins should be preached in His name to all nations* (Luke xxiv. 47; Mark vi. 12). Wherefore Peter preached *repentance and baptism in the name of Jesus Christ for the remission of sins* (Acts ii. 38); and he also said, *Repent ye therefore, and turn, that your sins may be blotted out* (iii. 19). Paul preached to *all men everywhere to repent* (xvii. 30); he also declared *first unto them of Damascus, and at Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance* (xxvi. 20). Again, he testified *to the Jews and to the Greeks, repentance toward God and faith toward the Lord Jesus Christ* (xx. 21). The Lord said to the church at Ephesus, *I have somewhat against thee, that thou hast left thy first charity. Repent, or else I will remove thy candlestick out of its place, except thou repent* (Apoc. ii. 2, 4, 5). To the church at Pergamos, *I know thy works, repent* (ii. 13, 16). To the church in Thyatira, *I will cast her into affliction, if she does not repent of her works* (Apoc. ii. 22). To the church of the Laodiceans, *I know thy works, be zealous, therefore, and repent* (Apoc. iii. 15, 19). There is *joy in heaven over one sinner that repenteth* (Luke xv. 7); beside other passages. From which it is manifest that man is by all means to repent; but the quality and the mode of the repentance will be shown in what follows.

529. Who cannot understand, from the reason given him, that it is not repentance for one merely to confess with the mouth that he is a sinner, and to recount many

things respecting it, as the hypocrite did who was mentioned above (n. 518)? For what is easier for a man when he is in distress and agony, than to pour out the breath, and to utter sighs and groans from the lungs by the lips, and also to beat the breast and make himself guilty of all sins, when yet he is not conscious of a single sin in himself? Do the diabolical horde, which are in his loves, go out together with the sighs? Do they not rather hiss at those things, and remain in him as before, as in their own house? It is manifest from this that such repentance is not meant in the Word, but repentance from evil works, as it also says.

530. The question is, therefore, How ought man to repent? The reply is, Actually; and this is, for one to examine himself, recognize and acknowledge his sins, make supplication to the Lord, and begin a new life. That there can be no repentance without examination was shown in the preceding article. But for what purpose is examination, but that one may recognize his own sins? And for what is this cognition, but that he may acknowledge that they are in him? And for what are the three, but that he may confess them before the Lord, supplicate aid, and then begin a new life, which is the end to be attained? This is actual repentance. That man ought so to proceed and do, every one may know (after he has passed the first period of life and comes under his own control and to the exercise of his own reason) from Baptism, the washing of which means regeneration; for in Baptism his sponsors have promised for him that he will reject the devil and all his works; in like manner from the Holy Supper, for all are forewarned to repent of their sins, to turn to God, and to enter upon a new life, before they can come to it worthily; and moreover from the Decalogue or Catechism which is in the hands of all Christians, where in six of its precepts nothing is commanded but that they should not do evils. And unless these are removed by

repentance, man cannot love the neighbor, and still less God; when nevertheless on those two commandments hang the law and the prophets, that is, the Word, consequently salvation. Actual repentance, if performed at recurring seasons, as often, for instance, as a man prepares for the communion of the Holy Supper, if he afterwards abstains from one sin or another that he then discovers in himself, is sufficient to initiate him into actuality [in repentance]; and when he is in this, he is on the way to heaven, for from being natural he then begins to become spiritual, and to be born anew from the Lord.

531. This may be illustrated by the following comparisons. Man before repentance is like a desert where there are terrible wild beasts, dragons, owls of various kinds, vipers, and poisonous serpents, where in the thickets are the doleful creatures, the *ochim* and the *tziim*, and where satyrs dance. But after these have been banished by the industry and labor of man, the desert may be ploughed and brought into fields that may be planted; and these may be sowed first with oats, beans, and flax, and afterward with barley and wheat. It may also be compared to the wickedness which reigns in full force among men; if the wicked were not corrected according to law, and punished by stripes or death, no city and no kingdom could stand. Man is as it were a society in miniature. If he did not deal with himself in a spiritual manner as the wicked in a great society are dealt with in a natural manner, he would be castigated and punished after death, and this even till he does not do evil for fear of the penalty, although he can in no wise be brought to do good from the love of good.

VII. TRUE REPENTANCE IS, TO EXAMINE NOT ONLY THE ACTS OF ONE'S LIFE, BUT ALSO THE INTENTIONS OF HIS WILL.

532. For a man to examine not only the acts of his life, but also the intentions of his will, is true repentance, because the understanding and the will make the acts; for man speaks from thought, and acts from will; wherefore speech is thought speaking, and action is will acting. And because the words and actions are from them, it follows undoubtedly that will and thought are the two that sin when the body sins. And further, a man can repent of evils which he has done with the body, and still think and will evil; but this is like cutting off the trunk of a bad tree and leaving its root in the ground, from which the same bad tree grows up again and spreads itself around. But when the root is torn up also, it is different; and this is done in man when he at the same time examines the intentions of his will and removes the evils by repentance. A man examines the intentions of his will while he examines his thoughts, for in these the intentions make themselves manifest; [to find] how far, while thinking of them, he wills and intends revenge, adulteries, thefts, false witness, and the desires for them, and also blasphemy against God, the holy Word, and the church, and so on. If he still directs his attention to this, and searches to find whether he would do such things if the fear of the law and for reputation did not hinder, then after such scrutiny he who thinks that he *will not* because they are sins, repents truly and interiorly; and still more when he is in the enjoyment from those evils and is at the same time in freedom to do them, and then resists and abstains. He who practises this repeatedly, perceives the enjoyments of the evils when they return as not enjoyable, and at last he condemns them to hell. This is what is meant by these words of the Lord: *He that willeth to find his life shall lose*

it; and he that loseth his life for My sake, shall find it (Matt. x. 39). He who by this repentance removes the evils of his will, is like one who in time pulls up the tares sown in his field by the devil, so that the seeds implanted by the Lord God the Saviour find a clear soil, and grow to a harvest (Matt. xiii. 25–30).

533. There are two loves which have long been enrooted in the human race, the love of lording over all and the love of possessing the goods of all. The former love, if free rein is given it, reaches on even so far as to wish to be the God of heaven; and the latter, if free rein is given it, reaches on even so far as to wish to be the God of the world. To these two loves are subordinated all other evil loves, of which there are hosts; but to examine these two is exceedingly difficult, because they reside most deeply within, and hide themselves; for they are like vipers concealed in a rock full of holes; these retain their poison, but when any one lies down on the rock they give their deadly stroke, and then draw back. They are also like the sirens of the ancients, who allured men by their song, and by that means killed them. These two loves also array themselves in shining robes and undergarments, as a devil by magical fantasy does among his own, or among those whom he wishes to delude. But it is to be well known that these two loves may bear rule with those in humble life more than with the great, with the poor more than with the rich, with subjects more than with kings; for kings are born to dominion and wealth, which they at length regard only as others regard their households and possessions, — as one in civil office, a director, a shipmaster, or even a poor farmer regards his. It is different with kings who aspire to dominion over the kingdoms of others. The intentions of the will are to be examined, because the love has its seat in the will, for the will is its receptacle, as shown above. From thence every love breathes out its enjoyments into the perceptions and thoughts of the understanding, for

these latter do not act at all from themselves but from the will, for they favor it, consenting to and confirming every thing that is of its love. The will is therefore the very house in which the man dwells, and the understanding is the hall through which he goes out and in. For this reason it has been said that the intentions of the will are to be examined; and when they have been examined and removed, man is lifted out of the natural will, in which hereditary and actual evils have their seat, into the spiritual will, through which the Lord reforms and regenerates the natural, and by means of this what is sensual and voluntary pertaining to the body, thus the whole man.

534. They who do not examine themselves, by comparison, are like invalids whose blood is vitiated from the closing of the smallest vessels, which causes atrophy, numbness of the limbs, and painful chronic diseases arising from a thickening, tenacity, acridness, and acidity of the humors, and consequently of the blood. But, on the other hand, they who include the intentions of the will in their examination of themselves, by comparison, are like those who have been cured of these diseases, and who return to the life they were in while young. They who examine themselves aright, are like ships from Ophir laden with gold, silver, and precious things; but before they have examined themselves, they are like ships loaded with filth, such as are used to carry away the mud and ordure of the streets. They who examine themselves interiorly, become like mines, all the walls of which are resplendent with ores of precious metal; but before, like foul bogs in which are snakes and venomous serpents with glittering scales, and noxious insects with shining wings. They who do not examine themselves are like the dry bones in the valley; but after they have examined themselves, they are like the same bones on which the Lord Jehovih laid sinews, caused flesh to come upon them, covered them with skin, and put breath in them, and they lived (Ez. xxxvii. 1–14).

VIII. They repent also, who do not examine themselves, but yet desist from Evils because they are Sins; and they repent in this way who from Religion do the Works of Charity.

535. Since actual repentance (which is to examine oneself, to recognize and acknowledge one's sins, to make supplication to the Lord, and begin a new life) is in the Reformed Christian world exceedingly difficult, for many reasons that will be given in the last article of this chapter, therefore an easier kind of repentance will be here presented, which is, that when one is considering evil with the mind [*animus*], and is intending it, he should say to himself, "I am thinking of this and intending it; but because it is sin, I will not do it." By this means the temptation injected from hell is interrupted, and its further entrance prevented. It is wonderful that any one can find fault with another who is intending evil, and say, "Do not do that, because it is sin," and yet it is hard for him to say so to himself; this is because the latter moves the will, but the other only the thought nearest to the hearing. Inquiry was made in the spiritual world who could practise this second kind of repentance; and they were found as rare as doves in a vast desert; and some said that they could indeed do this, but that they were not able to examine themselves and confess their sins before God. But still, all they who do good from religion avoid actual evils; and yet how very rarely do they reflect upon the interiors, which are of the will, under the belief that they are not in evils because they are in good, yes, that the good covers the evil. But, my friend, the primary thing in charity is to shun evils; the Word teaches this, the Decalogue, Baptism, the Holy Supper, and also reason; for how can any one flee from evils and banish them without some self-inspection? and how can good become good unless it has been

inwardly purified? I know that all pious men, and also all who have sound reason will assent to this while they read it, and will see that it is genuine truth; but still that few will act accordingly.

536. But yet, all who do good from religion, not Christians only but also pagans, are acceptable to the Lord, and after death are adopted; for the Lord said, "*I was an hungered, and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger, and ye [took Me in; naked, and ye] clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me:* and He said, *Inasmuch as ye have done it unto one of My least brethren, ye have done it unto Me. Come ye blessed, inherit the kingdom prepared for you from the foundation of the world* (Matt. xxv. 31, and subsequent verses). To this I will add the following, which is new: All who do good from religion, reject after death the doctrine of the church of the present day concerning three Divine persons from eternity, and also its faith applied to the three in order, and they turn to the Lord God the Saviour, and accept with pleasure what belongs to the New Church. But the others, who have not practised charity from religion are hearts of adamant, thus hard hearts. They first resort to three Gods, afterward to the Father only, and at last to none; they look upon the Lord God the Saviour as only Mary's son, born from marriage with Joseph, and not as the Son of God; then they discard all the goods and truths of the New Church, and presently join the spirits of the dragon, and with them are driven away into deserts or into caverns on the furthest borders of what is called the Christian world; and after a time, because they are separate from the New Heaven, they rush into crime, and are therefore sent down into hell. Such is the lot of those who do not perform works of charity from religion, owing to the belief that no one can do good from himself, except what is meritorious; and consequently they omit those works, and associate themselves with the goats,

who are the damned, and are cast into the eternal fire prepared for the devil and his angels, because they have not done what was done by the sheep (Matt. xxv. 41–46). It is not there said that they did evils, but that they did not do goods; and they who do not do goods from religion do evils, since *No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and neglect the other* (Matt. vi. 24). Jehovah says by Isaiah, *Wash you, make you clean, put away the evil of your doings from before Mine eyes; cease to do evil, learn to do good; and then, though your sins have been as scarlet, they shall become white as snow; though they have been red as purple, they shall be as wool* (i. 16–18): and to Jeremiah, *Stand in the gate of the house of Jehovah, and proclaim there this word: Thus said Jehovah Zebaoth, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah,* [*the temple of Jehovah*] *is here* (that is, *the church*). *Will ye steal, murder, and swear falsely, and come and stand before Me in this house, which is called by My Name, and say, We are delivered, while ye do all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah* (vii. 2–4, 9–11).

537. It is to be known that they who do good from natural goodness only, and not from religion at the same time, are not accepted after death, because there is only natural good in their charity, and not at the same time spiritual good; and it is the spiritual which conjoins the Lord with man, not the natural without this. Natural goodness is of the flesh alone, born of one's parents; but spiritual goodness is of the spirit, being born anew from the Lord. They who do the good works of charity from religion, and who consequently do not do evils, before they have accepted the doctrine of the New Church concerning the Lord, may be likened to trees that bear good fruit, although but little, and also to trees that bear excellent

small fruit, which are none the less cared for in gardens; and they may also be likened to olive-trees and fig-trees in the woods; and again to fragrant herbs and balsamic shrubs on the hills. They are like little chapels or houses of God, where pious worship is held; for they are sheep on the right hand, and rams that the goats assault according to Daniel (viii. 2–14). In heaven they have been clothed with garments of a red color; and after initiation into the goods of the New Church, they are clothed with garments of a purple color, which acquire a beautiful yellow glow as they receive truths also.

IX. Confession ought to be made before the Lord God the Saviour, and then Supplication for aid and power to resist evils.

538. The Lord God the Saviour is to be approached, because He is the God of heaven and earth, the Redeemer and Saviour, to Whom belong omnipotence, omniscience, omnipresence, mercy itself and justice together; also because man is His creature, and the church His fold; add, also, that many times in the New Covenant He has commanded men to come to Him and worship and adore Him. He has given the injunction that He only must be approached by these words in John: *Verily, verily, I say unto you, he that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; But he that entereth in by the Door is the Shepherd of the sheep. I am the Door; by Me if any man enter in, he shall be saved, and shall find pasture; the thief cometh not but for to steal, and to kill, and to destroy; I am come that they may have life and abundance; I am the Good Shepherd* (x. 1, 2, 9–11). That man ought not to climb up some other way, means that he is not to [approach] God the Father, because He is invisible and therefore unapproachable, with Whom there cannot be conjunction; for which reason He Himself

came into the world, and made Himself visible and approachable, with Whom there can be conjunction; which was solely for the end that man might be saved. For unless in thought God is approached as Man, every idea of God perishes, falling like the sight directed out upon the universe, that is, into empty nothingness, or into nature, or to what is met within nature. That God Himself, Who from eternity is One, came into the world, is clearly evident from the nativity of the Lord the Saviour, in that He was conceived from the power of the Highest through the Holy Spirit, and that His Human was born therefrom, of the virgin Mary; from which it follows that His Soul was the Divine itself which is called the Father (for God is indivisible); and that the Human born therefrom is the Human of God the Father, Which is called the Son of God (Luke i. 32, 34, 35); from which it again follows that when the Lord God the Saviour is approached, God the Father is approached also; wherefore to Philip asking Him to show them the Father, He replied, *He that seeth Me seeth the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me* (John xiv. 6–11). But of this more may be seen in the chapters concerning God, the Lord, the Holy Spirit, and concerning the Trinity.

539. There are two duties incumbent on man, to be done after examination; these are Supplication and Confession. The *Supplication* will be that the Lord may be merciful, may give power to resist the evils of which he has repented, and supply inclination and affection for doing good, since man without the Lord *can do nothing* (John xv. 5). The *Confession* will be, that he sees, recognizes, and acknowledges his evils, and finds himself to be a miserable sinner. There is no need of enumerating sins before the Lord, nor of supplicating for their remission. The enumeration of sins is unnecessary because the man has searched them out

and seen them in himself, and hence they are present to the Lord because they are present to the man. Moreover the Lord led him in the examination, and laid them open, and inspired sorrow, and together with this the effort to desist from them and begin a new life. It is not a duty to make supplication before the Lord concerning the remission of sins, for the following reasons: First, because sins are not abolished, but are removed; and they are removed as the man afterward desists from them and goes on in the new life; for there are innumerable lusts inherent, rolled up as it were, in every evil, and they cannot be moved away in a moment, but successively, as the man suffers himself to be reformed and regenerated. The second reason is, that the Lord, because He is Mercy itself, remits their sins to all, nor does He impute them to any one; for He says, They know not what they do; but still, the sins have not therefore been taken away. For to Peter asking how often he should forgive his brother his trespasses, whether he should do so seven times, the Lord said, *I say not unto thee until seven times, but until seventy times seven* (Matt. xviii. 21, 22). What will the Lord not do? But still it does no harm for one burdened in conscience to enumerate his sins in the presence of a minister of the church, for the sake of absolution, that his burden may be lightened; because he is thus introduced into the habit of examining himself, and of reflecting upon the evils of each day. But this confession is natural; but that described above is spiritual.

560.* To adore some vicar on earth, or to invoke some saint, as God, is of no more avail in heaven than to make supplication to the sun, moon, and stars, or to ask a response of a diviner and credit what he gives forth, which is vain. This would also be like adoring a temple and not God in the temple; it would be like supplicating a king's

* The numbering here follows the original. It cannot be changed, because of future references.

servant who carries the sceptre and the crown in his hand, for the honors of glory, and not the king himself; and this would be to as little purpose as kissing the splendor of purple, glory, light, the sun's golden rays, and a mere name, apart from their subjects. They who do such things may take to themselves these words in John: *We abide in the truth, in Jesus Christ. This is the true God and Eternal Life. Little children, keep yourselves from idols* (1 Epistle v. 20, 21).

X. Actual Repentance is an easy work for those who have sometimes practised it; but it finds very great resistance in those who have not.

561. Actual repentance is to examine oneself, to recognize one's sins, to make confession before the Lord, and so to begin a new life; this is in accordance with the description of it in what has gone before. In the Reformed Christian world, meaning by this all who are separate from the Roman Catholic church and also all those attached to this church who have not practised any actual repentance, with both of these classes, it finds very great resistance. This is because some are not willing and some are afraid to practise it; and this disusage makes a man old in his habits, induces unwillingness, and at length gains the consent of the reasoning intellect [to the neglect], but with some induces sadness, dread, and terror, instead of repentance. Actual repentance finds very great resistance in the Reformed Christian world, primarily because of their belief that repentance and charity contribute nothing to salvation, but faith alone, from the imputation of which follow the remission of sins, justification, renewal, regeneration, sanctification, and eternal salvation, — to the exclusion of man's co-operating from himself or as from himself, which their dogmatic writers call useless, and an obstacle to Christ's merit, and repugnant and injurious to

it. And this is implanted in the minds of the common people, although they are ignorant of the mystical things of that faith, merely by these sayings, that "faith alone saves," and "Who can do good of himself?" Hence it is that with the Reformed repentance is like a nest of young birds deprived of the parent birds that have been caught and killed by the fowler. To this may be added another cause, that one of the Reformed, so-called, as to his spirit, is among no others in the spiritual world than those like himself, who introduce such things into the ideas of his thoughts, and lead him away from his step towards self-inspection and self-examination.

562. I have asked many of the Reformed in the spiritual world why they did not practise actual repentance, when it was enjoined upon them both in the Word and at Baptism, as also before the Holy Communion in all their churches. They have made various replies. Some said, that contrition is enough, with the oral confession that one is a sinner. Some said that such repentance, taking place while man is operating from his own will, does not accord with the faith universally accepted. Some said, "Who can examine himself when he knows himself to be mere sin? This would be like casting a net into a lake full from bottom to top of mud containing noxious worms." Some said, "Who is able to inspect himself so deeply as to see in himself Adam's sin, from which sprung all his actual evils? Are not these latter, together with it, washed away by the waters of Baptism, and wiped off and covered by the merit of Christ? What is repentance, therefore, but an imposition, which sadly disturbs the conscientious? Are we not by the Gospel under grace, and not under the hard law of that repentance?" And so on. Some said that whenever they intend to examine themselves, dread and terror seize them, as if they saw a monster near their bed in the morning twilight. From these things the reasons are made plain, why actual repentance in the Re-

formed Christian world has become rusty, as it were, and is discarded. In the presence of these persons I also asked some who were attached to the Roman Catholic religion about their actual confession before their ministers, whether it was made with resistance. And they replied that after they were initiated into it, they did not fear to recount their trespasses to a confessor who was not severe, and that with a kind of pleasure they gathered them together, telling the lighter ones cheerfully, but the more serious somewhat timidly; also that according to custom they freely returned every year to their appointed confession, and, after receiving absolution, to festivity; moreover, that they look upon all as impure who are not willing to disclose the defilements of their hearts. Hearing this, the Reformed who were present hastened away, some deriding and laughing, some astounded and yet commending. Afterward some drew near who belonged to that same church, but who lived in countries where there were the Reformed; and who, conforming to the usage there established, did not make a special confession, like their brethren elsewhere, but only a general confession before the one who held the keys for them. They said that they were wholly unable to search themselves, to trace out and to set forth their actual evils and the secrets of their thoughts; and that they thus felt this to be repugnant and terrible, as if they were wishing to cross a ditch to a rampart where an armed soldier stands and cries, Keep back. From this it is now evident that actual repentance is easy to those who have sometimes practised it, but it finds very great resistance in those who have not.

563. It is well known that habit makes a second nature, and that therefore what is difficult for one is easy for another; and so it is with examining oneself and making confession of the results of the examination. What is easier for a hired laborer, a porter, or a farmer, than to work with his hands from morning till evening? while on the other

hand a gentleman or one delicately brought up could not without fatigue and sweat do the same work for half an hour. It is easy for a footman, with a staff and easy shoes, to tear his way on for miles, while one accustomed to ride can hardly run slowly from one street to another. Every mechanic who is devoted to his work goes through it easily and willingly, and when he leaves it, longs to return; while another who is acquainted with the same trade but who is indolent can scarcely be driven to it. So with every one who is in any employment or pursuit. To one diligent in piety, what is easier than to pray to God? and to one who is a slave to impiety, what is more difficult? and *vice versâ*. What priest preaching before a king for the first time is not timid? while after he has become established in the office, he goes boldly through. What is easier for a man, an angel, than to raise the eyes toward heaven? and for a man, a devil, than to cast them down toward hell? But if the latter becomes a hypocrite, he too can look up to heaven, but with the heart turned away. Every one becomes imbued with the end that he has in view, and the habit therefrom.

XI. ONE WHO HAS NEVER PRACTISED REPENTANCE, OR HAS NOT LOOKED INTO AND SEARCHED HIMSELF, AT LENGTH DOES NOT KNOW WHAT DAMNABLE EVIL IS, AND WHAT SAVING GOOD IS.

564. Inasmuch as few in the Reformed Christian world practise repentance, it is here added, that he who has not looked into and searched himself, at length does not know what damnable evil is, and what saving good is; for he has not a religion from which to know it: for the evil which a man does not see, recognize, and acknowledge, remains; and that which remains becomes more and more enrooted, until it obstructs the interiors of his mind; from which man becomes first natural, then sensual, and at last corporeal, and neither the sensual nor the corporeal man knows any

damnable evil, or any saving good. He becomes like a tree growing on a hard rock, which spreads its roots within the crevices, and finally withers away from lack of moisture. Every man rightly educated is rational and moral; but there are two ways to rationality, one from the world, the other from heaven. He who has become rational and moral from the world, but not from heaven also, is rational and moral in word and gesture only, but is inwardly a beast, yes, a wild beast, because he acts in unity with those who are in hell where all are such. But he who is rational and moral from heaven also, is truly rational and moral, because he is so at once in spirit, word, and body; the spiritual is in these two latter inwardly, like a soul, and it actuates the natural, sensual, and corporeal; he also acts as one with those who are in heaven. Wherefore there is the spiritual rational and moral man, and also the merely natural rational and moral man; and the one is not known from the other in the world, especially if one by practice becomes imbued with hypocrisy; but they are known apart by the angels in heaven as well as doves from owls, and as sheep from tigers. The merely natural man can see evils and goods in others, and can also rebuke others; but because he has not looked into and searched himself, he sees no evil in himself; and if any is detected by another, he cloaks it by means of his rationality as a serpent hides its head in the dust, and sinks himself in it as a hornet buries itself in dung. The enjoyment of evil effects this, which encompasses him as a fog does a marsh, absorbing and smothering the rays of light. The enjoyment in hell is no other. This is exhaled thence, and flows into every man, but into the soles of the feet and into his back and his occiput. But if it is received by the head in the forehead, and by the body in the breast, the man is made a slave to hell. This is because the human cerebrum is devoted to the understanding and wisdom there, but the cerebellum to the will and its love; and it is from this that there are two brains. But that infernal enjoyment

is amended, reformed, and inverted solely by the rational and moral that are spiritual.

565. Now follows a brief description of the merely natural rational and moral man, who viewed in himself is sensual, and if he goes on, becomes corporeal or fleshly; but the description shall be given in a sketch with its divisions. The sensual is the ultimate of the life of man's mind, adherent to and coherent with the five senses of his body. He is called a sensual man who judges of all things from the senses of the body, and believes nothing but what he can see with the eyes and touch with the hands, saying that this is something, and rejecting every thing else. His mind's interiors, which see from the light of heaven, are closed so that he may see nothing of the truth which is of heaven and the church. Such a man thinks in outermosts, and not interiorly from any spiritual light, because he is in gross natural light [*lumen*]. It is from this that he is interiorly opposed to the things which are of heaven and the church, although he is able outwardly to speak in favor of them, and earnestly too, in proportion to his hope of having power and wealth by means of them. Men of learning and erudition, who have confirmed themselves deeply in falsities, and still more they who have confirmed themselves against the truths of the Word, are sensual more than others. Sensual men reason acutely and skilfully, because their thought is so near to speech as to be almost in it, and, as it were in the lips, and because they place all intelligence in the speech that is from memory merely; moreover they can dexterously confirm falsities, and after confirming them they believe them to be truths; but they reason and confirm from the fallacies of the senses, which captivate and persuade the common people. Sensual men are more cunning and malicious than others. The avaricious, adulterous, and crafty, are especially sensual, although to the world they seem to be men of talent. The interiors of their minds are foul and filthy; they communicate by them with

the hells; in the Word they are called the dead. They who are in the hells are sensual, and the more so, the deeper they are in them; the sphere of infernal spirits conjoins itself with man's sensual, behind; in the light of heaven, their occiput seems hollow. They who reasoned from sensual things only, were called by the ancients serpents of the tree of knowledge. Sensual things ought to be in the last place, and not the first; and with a wise and intelligent man they are in the last place, and are made subject to things interior; but in one who is not wise, they are in the first place and are predominant. When things sensual are in the last place, a way is opened through them to the understanding; and truths are refined by the mode of drawing them forth. Those sensual things stand out nearest to the world, admit the things which come to them from the world, and as it were sift them. By means of sensual things, man communicates with the world; and by means of rational things, with heaven. Sensual things supply such as serve the interiors of the mind. There are sensual things which supply the intellectual part, and those which supply the voluntary part. Unless the thought is raised above sensual things, man has little wisdom; when man's thought is raised above sensual things he comes into clearer light [*lumen*], and at length into heavenly light; and then he has a perception of such things as flow down from heaven. The ultimate of the understanding is what belongs to natural knowledge; the ultimate of the will is sensual enjoyment.

566. Man, as to the natural man, is like a beast; he adopts a beast's image by the life. Therefore in the spiritual world there appear about such men beasts of every kind, which are correspondences; for man's natural [part] viewed in itself is merely animal, but because the spiritual has been superadded, he can become a man; and if he does not become a man from the faculty which enables him to do so, he can counterfeit one, but yet he is a

talking beast; for he talks from the natural rational, but he thinks from a spiritual madness, and he acts from the natural moral, but he loves from a spiritual satyriasis. His actions, viewed by a spiritual rational man, differ little from the dance of one bitten by a tarantula, and called St. Vitus's dance or the dance of St. Guy. Who does not know that a hypocrite can talk about God, a robber about sincerity, an adulterer about chastity? and so on. But unless man were endowed with ability to close and to open the door between his thoughts and his words, and between his intentions and his actions, and if prudence or cunning were not the doorkeeper, he would rush into abominations and cruelties more fiercely than any wild beast. But that door is opened in every man after death, and then he appears such as he has been; but he is kept under restraint by punishments and custody in hell. Therefore, kind reader, inspect yourself, and find out one or another evil that is in you, and from religion turn it away; if you do so from any other purpose or end, you turn evils away only that they may not appear to the world.

567. To the foregoing shall be added the following RELATIONS. FIRST: I was suddenly seized with a disease almost deadly; my whole head was weighed down heavily; a pestilential smoke was let in upon me from the Jerusalem which is called Sodom and Egypt (Apoc. xi. 8); I was half dead with the cruel pain; I expected the end. I lay in my bed thus for three days and a half; my spirit was brought into that condition, and from it my body. And then I heard about me the voices of some who said, "Behold he who preached repentance for the remission of sins, and only the man Christ, lies dead in the street of our city." And they asked some of the clergy whether that man was worthy of burial, and they said that he was not; "let him lie, let him be looked at;" and they were going and coming and mocking. Of a truth this happened to me while the eleventh chapter of the Apocalypse was ex-

plained. Harsh speeches were then heard from the scoffers, especially these: "How can repentance be performed without faith? How can Christ, a man, be adored as God? When we are saved of free grace, without any merit of our own, what need we then but the faith alone that God the Father sent the Son to take away the condemnation of the law, impute to us His merit, and so to justify us before Him and give us absolution from our sins (the priest proclaiming it), and then give the Holy Spirit to work all good in us? Is not this according to the Scripture, and also according to reason?" At this, the crowd that stood by applauded. I heard all this, but could make no answer, because I lay almost dead. But after three days and a half my spirit recovered; and as to the spirit I went forth from the broad way into the city, and said again, "Repent, and believe in Christ, and your sins will be remitted, and you will be saved; and if not, you will perish. Did not the Lord Himself preach repentance for the remission of sins, and that they should believe in Him? Did He not command the disciples to preach the same? Does not full security of life follow the dogma of your faith?" But they said, "What nonsense are you talking? Has not the Son made satisfaction? Does not the Father impute it, and justify us who have believed this? So we are led by the spirit of grace. What then is sin in us? What then is death with us? Proclaimer of sin and repentance, do you comprehend this Gospel?" But then a voice came forth out of heaven, saying, "What is the faith of one not penitent but a dead faith? The end has come, the end has come upon you, secure, blameless in your own eyes, justified in your own belief, Satans!" And then suddenly a cleft was opened in the midst of the city; and it widened, and house after house fell, and they were swallowed up; and presently water boiled up from the broad gulf, and overflowed the waste.

When they had thus sunk down, and seemed to be over-

flowed, I was desiring to know their lot in the deep, and it was said to me from heaven, "You shall see and hear." And then the waters disappeared from before my eyes, with which they seemed to be overflowed because waters in the spiritual world are correspondences, and hence appear around those who are in falsities. And then they were seen by me in a sandy bottom, where heaps of stones were piled, among which they were running, and lamenting that they had been cast out of their great city, and they were shouting and crying out, "Why has this befallen us? Are we not, through our faith, clean, pure, just, and holy? Are we not cleansed, purified, justified, and sanctified through our faith?" And others exclaimed, "Are we not, through our faith, made such as to appear, be seen, and reputed before God the Father, and be declared before the angels, as clean, pure, just, and holy? Are not we reconciled, propitiated, expiated, and so absolved, washed, and cleansed from sins? Has not the condemnation of the law been taken away by Christ? Why then have we together been cast hither as condemned? In our great city we heard an audacious proclaimer of sin cry, '*Believe in Christ, and repent.*' Have we not believed in Christ, since we have believed in His merit? And have we not repented, since we have confessed that we are sinners? Why then has this befallen us?" But a voice was then heard speaking to them from one side, "Do you know any sin in which you are? Have you in any wise examined yourselves? Have you therefore shunned any evil as a sin against God? and he who does not shun it is in it. Is not sin the devil? Wherefore you are they of whom the Lord says, *Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (Luke xiii. 26, 27; of whom He also speaks in Matt. vii. 22, 23). Go, therefore, each to his place. You see openings into caverns; enter into them, and to each of you will be

given there his work to do; and then food, in proportion to the work. If you do not, hunger will yet compel you to go in."

Afterward there came a voice from heaven to certain ones upon the earth who were outside of that great city (who are also spoken of in the Apocalypse, xi. 13), saying loudly, "Beware, beware of consociation with such. Cannot you understand that the evils which are called sins and iniquities render a man unclean and impure? How can the man be cleansed and purified from them but by actual repentance and by faith in the Lord Jesus Christ? Actual repentance is to examine oneself, to recognize and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore aid and power to resist them, and so to desist from them and lead a new life; and you must do all this as of yourselves. Do so once or twice a year, when you come to the Holy Communion; and afterward, when the sins of which you have found yourselves guilty recur, then say to yourselves, 'We do not will these, because they are sins against God.' This is actual repentance. Who cannot understand that he who does not examine and see his sins, remains in them? For every evil has enjoyment in it from birth; for there is enjoyment in taking revenge, in scortation, in defrauding, in blaspheming, and especially in ruling from the love of self. Does not the enjoyment prevent your seeing them? And if perchance it is said that they are sins, do you not from the enjoyment in them excuse them? yes, by falsities confirm it that they are not sins? and so remain in them, and do them afterwards more than before; and this even until you do not know what sin is, yes, whether there is any. It is otherwise with any one who actually repents. The evils which he recognizes and acknowledges, he calls sins, and therefore begins to shun them and turn away from them, and at length to feel their enjoyment as unenjoyable. And as far as this is the case, he sees and loves goods, and

at length feels the enjoyment of them, which is the enjoyment of the angels of heaven. In a word, as far as one puts the devil behind him, he is adopted by the Lord; and is taught, led, withheld from evils, and is kept in goods by Him. This and no other is the way from hell to heaven." It is wonderful that with the Reformed there is a certain enrooted objection, repugnance, and aversion to actual repentance, which is so great that they cannot compel themselves to examine themselves, and see their sins, and confess them before God. It is as if a horror comes over them when they propose it. I have asked very many in the spiritual world about this, and they have all said that it is beyond their power. When they have heard that still the Papists do it, that is, that they examine themselves, and openly confess their sins before a monk, they have wondered greatly; and [they have said] still further that the Reformed cannot do it in secret before God, although it is equally enjoined upon them before coming to the Holy Supper. And some there inquired why this was so; and they found that faith alone induced such a state of impenitence and such a heart. And it was then given them to see that those of the Papists who worship Christ and do not invoke saints, are saved.

After this there was heard as it were thunder, and a voice speaking from heaven, saying, "We are astonished! Say to the assembly of the Reformed, 'Believe in Christ and repent, and ye shall be saved.'" And I said so; and I added further, "Is not *Baptism* a Sacrament of repentance, and thus an introduction into the church? What else do the sponsors promise for the one who is to be baptized, but that he shall renounce the devil and his works? Is not the *Holy Supper* a Sacrament of repentance, and thus introduction into heaven? Are not communicants told this, that they may without fail repent before coming? Is not the *Catechism* (the doctrine of the universal Christian church) a teacher of repentance? Is it not there said, in the six precepts of the second table,

Thou shalt not do this or that evil, and not, *Thou shalt do* this or that good? From this you may know, that as far as one renounces evil and becomes averse to it, he aims at good and loves it; and that before this he does not know what good is; nor indeed does he know what evil is."

568. Second Relation. What pious and wise man does not wish to know his life's lot after death? I will therefore present general truths concerning it plainly, that he may know. Every man after death, when he is sensible that he still lives and that he is in another world, and hears that heaven is above him, where there are eternal joys, and that hell is beneath him, where there are eternal sorrows, is at first remitted into his externals, in which he was when in the former world; and he then believes that he is certainly going to heaven, and talks intelligently and acts prudently. And some say, "We have lived morally, our pursuits have been honorable, we have not done evil purposely." And others say, "We have frequented churches, heard masses, kissed sacred images, and poured out prayers upon our knees." Others again, "We have given to the poor, aided the needy, read pious books, and the Word also, and have done many such things." But after they have said these things, angels stand near and say, "All that you have mentioned, you have done in externals, but you do not yet know of what quality you are in internals. You are now spirits, in a substantial body, and the spirit is your internal man; it is this in you which thinks what it wills, and wills what it loves, and this is its life's enjoyment. Every man from infancy begins life from externals, and learns to act morally and talk intelligently, and when he first acquires an idea of heaven and the happiness there, he begins to pray, to frequent churches, to observe the solemnities of worship; and still, when evils spring from their native fountain, he begins to hide them in the bosom of his mind, and also to veil them ingeniously with reasonings from fallacies, to such an extent that he does not even

know that evil is evil. And then, because the evils are veiled over, and covered up as it were with dust, he thinks no more about them than merely to guard against their appearing to the world. Thus he only studies to lead a moral life in externals, and so becomes a double man, a sheep in externals and a wolf in internals; and he is like a golden box containing poison, like a man with foul breath holding something aromatic in his mouth to prevent those near from perceiving it; and he is like the skin of a mouse that smells of balsam. You said that you had lived morally, and had followed pious pursuits; but, tell me, have you ever examined your internal man, and perceived any lusts for taking revenge even to the death, for living lustfully even to adultery, for defrauding even to theft, for lying even to false witness? In four precepts of the decalogue it is said, *Thou shalt not do* these things; and in the two last, *Thou shalt not covet* them. Do you believe that in these things your internal man has been like your external? If you do, perhaps you are deceived." But to this they replied, "What is the internal man? Are not the internal and the external one and the same thing? We have heard from our ministers that the internal man is nothing but faith, and that piety of the lips and morality of life are signs of it, because they are its operation." To which the angels answered, "Saving faith is in the internal man, and charity likewise; and from them are Christian faithfulness and morality in the external man. But if the lusts above-mentioned remain in the internal man, and thus in the will and from it in the thought, consequently if you love them interiorly and yet act and speak otherwise in externals, then with you evil is above good, and good is below evil; wherefore, however you may talk as if from the understanding, and act from love, evil is within, and thus it is veiled over; and then you are like cunning apes, which perform actions like those of men, but the heart of men is wholly wanting. But what your internal man is in quality (of which you know nothing

because you have not examined yourselves and after examination repented), you will see after awhile, when your external man is put off and you are intromitted into the internal; and when this is done, you will no longer be recognized by your companions, nor by yourselves. I have seen wicked men, who were moral, like wild beasts then, looking fiercely at the neighbor, burning with deadly hatred, and blaspheming God, Whom in the external man they have adored." Hearing this they withdrew, while the angels were saying, "You will see your life's lot hereafter, for your external man will soon be taken from you, and you will enter into the internal which is your spirit now."

569. THIRD RELATION. Every love in man breathes out enjoyment, by which it makes itself felt; proximately it breathes it into the spirit, and thence into the body; and the enjoyment of his love, together with the pleasantness of thought, makes his life. Of those enjoyments, and this pleasantness, man is but dimly sensible while he lives in the natural body, because this body absorbs and blunts them; but after death (when the material body is taken away, and thus the covering or clothing of the spirit is removed), the enjoyments of his love and the pleasantness of his thought are fully felt and perceived; and, what is wonderful, sometimes as odors. It results from this, that all in the spiritual world are consociated according to their loves, those in heaven according to theirs, and those in hell according to theirs. The odors into which the enjoyments of the loves are turned in heaven, are all perceived like the fragrances, sweet smells, pleasant exhalations, and delightful perceptions, which arise from gardens, flowerbeds, fields, and forests, in the mornings of the spring time. But the odors into which the enjoyments of the loves of those in hell are turned, are perceived like the pungent, fetid, and rotten smells, that arise from cesspools, dead bodies, and stagnant waters filled with rubbish and ordure; and, what is wonderful, the devils and satans there

perceive them as balsams, aromatics, and frankincense, refreshing their nostrils and hearts. In the natural world it is also given to beasts, birds, and worms to be consociated according to odors, but not to men until they have laid aside their bodies as *exuviæ*. It results from this, that heaven is arranged with most minute distinctions, according to all the varieties of the love of good; and hell, as its opposite, according to all the varieties of the love of evil. It is owing to this opposition that there is a gulf between heaven and hell, which cannot be passed; for they who are in heaven cannot endure any odor from hell, for it excites nausea and vomiting, and threatens them with swooning if they take it in. The result is similar with those who are in hell if by climbing they pass the middle of that gulf. Once I saw a devil appearing in the distance like a leopard, — but who a few days before was seen among the angels of the ultimate heaven, and who possessed the art of making himself an angel of light, — passing beyond the middle and standing between two olive-trees, and not perceiving any odor offensive to his life. The reason was that there were no angels present. But, however, as soon as they were there, he was seized with convulsions, and fell down with all his limbs drawn up; and then he appeared like a great serpent drawing himself into folds, and at length rolling down through the gulf; and he was taken out by his companions and carried away into a cavern, where by the rank odor belonging to his own enjoyment he revived. At one time also I saw a satan punished by his own companions. I asked the cause, and was told that with his nostrils stopped up he had gone near to those who were in the odor of heaven, and had returned and brought that odor with him on his clothing. It has often happened that a putrid odor like that from a corpse, from some open cavern of hell, has reached my nostrils and brought on vomiting. It may be evident from this why it is that the sense of smell in the Word signifies perception; for it is often said that

Jehovah smelled a sweet savor from the burnt-offerings; also that the anointing oil and the incense were made of fragrant things; and, on the other hand, that the children of Israel were commanded to carry out from their camps what was unclean in them, and to dig down and bury their excrements (Deut. xxiii. 12, 13). This was because the camp of Israel represented heaven, and the desert without the camp represented hell.

570. Fourth Relation. I once spoke with a novitiate spirit, who, while he was in the world, meditated much upon heaven and hell. By novitiate spirits are meant men who have lately died, and who, because they are then spiritual men, are called spirits. This spirit, as soon as he entered the spiritual world, began to meditate in the same manner concerning heaven and hell, and he seemed to himself to be in a state of gladness when meditating concerning heaven, and of sadness when meditating concerning hell. As soon as he observed that he was in the spiritual world he asked where heaven was, and where hell; also what and of what quality each of them was. And they answered, "Heaven is over your head, and hell beneath your feet; for you are now in the world of spirits, which is intermediate, between heaven and hell; but what each of them is, and what its quality, we cannot describe in few words." And then because he burned with the desire of knowing, he threw himself upon his knees and devoutly prayed to God that he might be instructed. And behold, an angel appeared at his right hand and raised him up, and said, "You have made supplication to be instructed concerning heaven and hell. Inquire and learn what Enjoyment is, and you will know." And the angel, after these words, was taken up. The novitiate spirit then said to himself, "What is this? *Inquire and learn what Enjoyment is, and you will know what and of what quality heaven is, and hell.*" Soon leaving that place, he wandered around; and, addressing those he met, he said, "Pray tell me, if you

please, what enjoyment is." And some said, "What sort of a question is that? Who does not know what enjoyment is? Is it not joy and gladness? And so enjoyment is enjoyment. The one is the same as the other. We know no difference." Others said that enjoyment was the mind's laughter; for while the mind is laughing, the face is merry, the speech is jocular, the gestures are playful, and the whole man is in enjoyment. But some said, "Enjoyment is nothing but feasting and eating dainties, and drinking and getting drunk with generous wine, and then chatting about various things, especially the sports of Venus and Cupid." Hearing these things, the novitiate spirit being indignant said to himself, "These answers are boorish, not those of well-bred persons. These enjoyments are not heaven, nor are they hell. Would that I could meet the wise." And he went away from these persons and sought for the wise. He was then seen by an angelic spirit, who said, "I perceive that you are ardently desirous for knowledge of that which is the universal of heaven and the universal of hell; and because this is ENJOYMENT, I will conduct you up the hill where there is a daily assembly of those who search into effects, of those who investigate causes, and of those who examine ends. Those there who search into effects, are called Spirits of knowledge, abstractly, Knowledges; they who investigate causes are called Spirits of intelligence, abstractly, Intelligences; and they who examine ends are called Spirits of wisdom, abstractly, Wisdoms. Directly above them in heaven are angels who from ends see causes, and from causes see effects; from these angels the three companies have enlightenment." Then taking the novitiate spirit by the hand, he led him up the hill, and to the assembly composed of those who examine ends, and who are called Wisdoms. To these he said, "Pardon my coming up to you. I came because from my childhood I have meditated about heaven and hell; I came lately into this world, and some who

were then associated with me said that heaven is here above my head, and hell beneath my feet; but they did not say what each of them is, and of what quality it is; wherefore, becoming anxious from constantly thinking about them, I prayed to God, and then an angel stood near and said, 'INQUIRE AND LEARN WHAT ENJOYMENT IS, AND YOU WILL KNOW.' I have inquired, but so far in vain. I therefore beg that you will teach me, if you please, what Enjoyment is." To this the Wisdoms replied: "Enjoyment is the all of life, to all in heaven, and to all in hell. They who are in heaven have enjoyment in good and truth, but they who are in hell have enjoyment in evil and falsity; for all enjoyment is of love, and love is the *esse* of man's life. Wherefore as a man is man according to the quality of his love, so he is man according to the quality of his enjoyment. The activity of love makes the sense of enjoyment; its activity in heaven is with wisdom, and its activity in hell is with insanity; the activity in both cases yielding enjoyment in its own subjects. The heavens and the hells, however, are in opposite enjoyments; the heavens are in the love of good and thence in the enjoyment of doing good, but the hells are in the love of evil and thence in the enjoyment of doing evil. If, therefore, you know what enjoyment is, you will know what and of what quality heaven is, and hell. But inquire and learn still further what enjoyment is, from those who investigate causes, and who are called Intelligences; they are off to the right." And he left them and drew near to the other assembly, and told the cause of his coming, and begged that they would instruct him as to what enjoyment is. And rejoicing at the question they said, "It is true that he who has a knowledge of enjoyment, knows what heaven and hell are, and of what quality. The will, from which man is man, is not moved in the least point, except by enjoyment; for the will, viewed in itself, is nothing but the affection of some love, thus of enjoyment; for it is

something pleasurable, and the state of pleasure therefrom, that causes the willing. And because the will moves the understanding to think, there is not the least thought but from the influent enjoyment of the will. This is so for the reason that the Lord by influx from Himself actuates all things of the soul and all things of the mind, with angels, spirits, and men; and He actuates them by an influx of love and wisdom; and this influx is the activity itself from which is all the enjoyment which in its origin is called blessed, satisfactory, and happy; and in its derivation, enjoyable, pleasant, and pleasurable; and in the universal sense, Good. But the spirits of hell invert all things in themselves, thus good into evil, and truth into falsity, the enjoyment remaining without interruption, for without permanence of enjoyment they would not have will or sensation, thus they would not have life. It is manifest from this, what, of what quality, and whence the enjoyment in hell is; also what, of what quality, and whence the enjoyment in heaven is." Having heard this, he was conducted to the third assembly, where those were who search into effects, and who are called Knowledges. And these said, "Descend to the lower earth, and ascend to the higher; in them you will perceive and be sensible of what give the enjoyments of both heaven and hell." But behold at that moment the earth at a distance from them, opened; and through the opening, three devils came up, apparently on fire with their love's enjoyment; and as the angels consociated with the novitiate spirit perceived that those three came up from hell providentially, they called out to the devils, "Come no nearer, but from where you are tell something about your enjoyments." And they replied, "Know this, that every one, whether called good or bad, is in his enjoyment, the so-called good man in his, and the so-called evil man in his." And they asked, "What is your enjoyment?" They said that it was the enjoyment in scortation, in taking revenge, in defrauding,

in blaspheming. And again they asked, "Of what quality are those enjoyments with you?" They said that they were perceived by others like the fetid smell from excrement, the putrid smell from dead bodies, and the pungent odor from stagnant urine. And they asked, "Are those things enjoyable to you?" They answered, "Exceedingly so." And they said, "Then you are like the unclean beasts that live in such things." They replied, "If we are, we are; but such things are delights to our nostrils." And they asked, "What more?" They said, "Every one is allowed to be in his own enjoyment, even the most unclean, as they call it, provided he does not infest good spirits and angels; but as from our enjoyment we could not do otherwise than infest them, we were cast into workhouses where we suffer hard things; restraint of our enjoyments and drawing them back there, are what is called the torment of hell; it is also interior pain." And they asked, "Why did you infest the good?" They said that they could not do otherwise; "it is as if fury comes upon us, when we see any angel, and feel the Lord's Divine sphere about him." To this we said, "Then you are also like wild beasts." And then, when they saw the novitiate spirit with the angels, a fury came over the devils, which seemed like the fire of hatred; and lest they should do harm, they were cast back into hell. After this appeared angels who from ends saw causes, and through causes effects, and who were in the heaven above those three assemblies. And these were seen in shining white light; which, rolling down through spiral flexures, brought with it a wreath of flowers, and placed it upon the head of the novitiate spirit; and then a voice came thence to him, "This laurel wreath is given you, because from childhood you have meditated upon heaven and hell."

CHAPTER TENTH.

CONCERNING REFORMATION AND REGENERATION.

571. HAVING treated of Repentance, Reformation and Regeneration are next to be treated of in their order, because they follow repentance, and gradually advance by means of it. There are two states into which man will step and through which he will be passing while from natural he is becoming spiritual. The first state is called *Reformation*, and the second *Regeneration*. In the first, man looks from his natural state toward a spiritual one, and desires it; in the second state he becomes spiritual-natural. The first state is formed by means of truths which will belong to faith, and by means of which he looks to charity; the second is formed by means of the goods of charity, and from these he enters into truths of faith. Or what is the same, the first is a state of thought from the understanding, but the second a state of love from the will. When this latter state begins and is progressing, a change takes place in the mind; for a reversal is effected; because then the love of the will flows into the understanding, and acts upon it and leads it to think in concord and agreement with its love. Wherefore so far as the good of love then acts the first part, and the truths of faith the second, the man is spiritual and is a new creature. And then he acts from charity and speaks from faith, and feels the good of charity and perceives the truth of faith; and he is then in the Lord, and in peace, and thus regenerate. A man who in the world has begun upon the first state, can after death be introduced into the second; but he who in the world has not entered into the first state, cannot be introduced

into the second after death, thus cannot be regenerated. These two states may be compared with the progression of light and heat in the days of the spring time; the first with the morning twilight or the time of cock-crowing, the second with the morning and sunrise; and the progress of this latter state may be compared with the progression of the day to noon, and thus into light and heat. It may also be compared with the grain of the harvest, which is at first in the blade, then grows into the ear or head, and afterward in these comes the grain. It may also be compared to a tree, which first grows out of the ground from a seed, then it becomes a stem from which branches go out, which are adorned with leaves, at length it blossoms, and from the inmost of the blossoms it begins the fruits, which as they mature produce new seeds, like a new generation. The first state, which is that of reformation, may also be compared with the state of a silk-worm when it draws out and evolves from itself filaments of silk, and after its industrious labor flies forth into the air, nourishing itself not from leaves as before, but from the juices in flowers.

I. Unless a man is born again, and, as it were, created anew, he cannot enter into the Kingdom of God.

572. That unless a man is born again he cannot enter into the kingdom of God, is the Lord's doctrine in John, where are these words: Jesus said to Nicodemus, *Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God;* and again, *Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit* (iii. 3, 5, 6). By the kingdom of God are meant both heaven and the church, for the church is God's kingdom on earth. So in other places where the kingdom of God

is mentioned (as Matt. xi. 11; xii. 28; xxi. 43; Luke iv. 43; vi. 20; viii. 1, 10; ix, 11, 60, 62; xvii. 21; and elsewhere). To be born by means of water and the spirit, signifies to be born by means of truths of faith and a life according to them. That water signifies truths, may be seen in the "Apocalypse Revealed" (n. 50, 614, 615, 685, 932); that spirit signifies a life according to Divine truths, is manifest from the Lord's words in John vi. 63; verily, verily ("*amen, amen*"), signifies that it is truth; and because the Lord was the truth itself, He so often used that expression. He is also Himself called the Amen (Apoc. iii. 14). In the Word the regenerate are called sons of God, and born of God; and regeneration is described by a new heart and a new spirit.

573. Because to be created also signifies to be regenerated, it is said, "Unless a man is born again, and, as it were, created anew." That to be created has this signification in the Word, is evident from the following passages: *Create in me a clean heart, O God, and renew a right spirit within me* (Ps. li. 10). *Thou openest Thy hand, they are filled with good; Thou sendest forth Thy Spirit, they are created* (civ. 28, 30). *The people that shall be created, shall praise Jah* (cii. 18). *Behold I create Jerusalem a rejoicing* (Isa. lxv. 18). *Thus said Jehovah, thy Creator, O Jacob, thy Former, O Israel; I have redeemed thee; every one called by My name, I have created him into My glory* (xliii. 1, 7). *That they may see, and know, and consider, and understand together, that the Holy One of Israel hath created it* (xli. 20), and elsewhere; also where the Lord is called Creator, Former, and Maker. Hence it becomes plain what is meant by these words of the Lord to the disciples: *Go ye into all the world, and preach the Gospel to every creature* (Mark xvi. 15). By creatures are meant all who can be regenerated. So too, Apoc. iii. 14; 2 Cor. v. 17.

574. It is evident from all reason that man must be regenerated; for he is born into evils of every kind, from

his parents, and these have their seat in his natural man, which of itself is diametrically opposite to the spiritual man; and yet he was born for heaven, and he does not come to heaven unless he becomes spiritual, and this he does by regeneration solely. From this it follows of necessity that the natural man with its lusts must be subdued, subjugated, and inverted, and that otherwise man cannot approach a single step toward heaven, but lowers himself more and more into hell. Who does not see this, who believes that he was born into evils of every kind, and acknowledges that there are good and evil, and that one of these is contrary to the other, and believes in a life after death, a hell and a heaven, that evils make hell and goods make heaven? The natural man viewed in himself, does not in his nature differ at all from beasts; like them he is wild, but he is such as to will; he differs from them, however, as to understanding. The understanding can be elevated above the lusts of the will, and not only see but also moderate them. Consequently man can think from the understanding and speak from the thought, which beasts cannot do. Of what quality man is from birth, and of what quality he would be if he were not regenerated, may be seen from fierce animals of every kind; that he would be a tiger, a panther, a leopard, a wild boar, a scorpion, a tarantula, a viper, a crocodile, and so on. Wherefore if he were not transformed by regeneration into a sheep, what would he be but a devil among devils in hell? Then if such were not restrained by the laws of the kingdom, would they not from innate ferocity rush one upon another, and slaughter each other, or strip each other even of necessary clothing? How many of the human race are there who were not born satyrs, and *priapi*, or four-footed lizards? And who, among them all, does not without regeneration become an ape? External morality, which is learned for the sake of covering up their internals, makes this to be so.

575. What is the quality of man when not regenerated, may be still further described by the following comparisons and similitudes in Isaiah: *The pelican and the bittern shall possess it, the owl also and the raven shall dwell in it; and he shall stretch out over it the line of emptiness, and the plumb-lines of the waste. And thorns shall come up in her palaces,* the thistle and the thorn-bush in her fortresses; and it shall be a habitation of dragons, a court for the daughters of the owl: And tziim shall meet ijim, and the satyr shall come upon his fellow: the lilith also shall rest there. There the arrow-snake† shall make her nest, and lay, and hatch, and cherish under her shadow. There shall the kites also be gathered every one with her mate* (xxxiv. 11, 13, 14, 15).

II. The new Birth or Creation is effected by the Lord alone through Charity and Faith as the two means, man co-operating.

576. That regeneration is effected by the Lord through charity and faith, follows from what was demonstrated in the chapters on CHARITY and FAITH, especially from this therein, that the Lord, charity, and faith make one, like life, will, and understanding in man, and that if they are divided each one of them perishes, like a pearl reduced to powder. These two, charity and faith, are called the means, because they conjoin man with the Lord, and [thus his] charity is made to be charity and [his] faith to be faith, which cannot be done unless man has part in regeneration; wherefore it is said, *man co-operating*. In the preceding treatises of this work, man's co-operation with the Lord has been several

* The Latin here reads *altaria*, altars; but elsewhere we invariably have *palatia*, palaces.

† The Latin here reads *merula*, blackbird, — following Schmidius, Castellio, and others. But in his "Index Biblicus," under the head of SERPENS, Swedenborg says that *merula* must here be understood to mean "*acontias, vel jaculus serpens*," — arrow-snake. Gesenius and others now give the same meaning.

times touched upon; but as the human mind is such as not to perceive but that man effects this from his own power, the subject shall be illustrated again. In all motion, and consequently in all action, there is activity and passivity; that is to say, an active acts, and a passive acts from the active; hence one action results from the two; comparatively as a mill [is in motion] from its wheel, a carriage from the horse, as motion is from effort, an effect from its cause, a dead force from a living force, and in general, as the instrumental [acts] from the principal. Every one knows that these two together make one action. As to charity and faith, the Lord acts, and man acts from the Lord; for in man's passive there is the Lord's active; wherefore the power to act aright is from the Lord, and the will to act coming from this is as it were man's; for he is in freedom of will, from which he is able to act together with the Lord and thus conjoin himself, and is able to act from the power of hell, which is without, and so separate himself. Man's action, concordant with the Lord's action, is what is here meant by co-operation. That this may be perceived more clearly, it will be further illustrated by comparisons which follow.

577. It follows from this that the Lord is constantly in the act of regenerating man, because He is constantly in the act of saving him, and no one can be saved unless he is regenerated, according to the Lord's own words in John: *Except a man be born again, he cannot see the kingdom of God* (iii. 3). Regeneration, therefore, is the means of salvation, and charity and faith are the means of regeneration. To say that regeneration follows the faith of the church of the day, which leaves out man's co-operation, is vanity of vanities. Action and co-operation such as have been described, can be seen in every thing which is in any state of activity and mobility. Such are the action and co-operation of the heart and of every artery connected with it; the heart acts, and the artery by its sheaths or coats co-operates;

hence circulation. It is similar with the lungs; the air by pressure according to the height of its atmosphere acts, and the ribs first co-operate with the lungs, and immediately after, the lungs with the ribs; hence a respiration of every membrane in the body. Thus the *meninges* of the brain, the pleura, the peritonæum, the diaphragm, and the other membranes which cover the viscera and which enter into their composition, act and are acted upon, and thus co-operate; for they are elastic: hence their existence and subsistence. It is similar in every fibre and nerve, in every muscle, and even in cartilage; it is known that there are action and co-operation in every one of these. There is such co-operation also in every sense; for the sensories of the body, like its motor parts, consist of fibres, membranes, and muscles; but to describe the co-operation on the part of each one, is needless; for it is known that light acts upon the eye, sound upon the ear, odor upon the nostril, and taste upon the tongue, and that the organs adapt themselves thereto; whence sensation. Who cannot perceive from this, that if there were not such action and co-operation with the influent life in the spiritual organism of the brain, thought and will could not exist? For life flows from the Lord into that organism; and because this co-operates, there is a perception of what is thought, and in like manner of what is there considered, concluded upon, and determined into act. If life were to act alone, and man were not to co-operate as from himself, he could no more think than a stock, or than a temple while the minister is preaching. The temple indeed, owing to the reverberation of the sound from its doors, may as it were feel the echo, but not be sensible of the discourse. Such would man be in respect to charity and faith if he did not co-operate with the Lord.

578. What man would be if he did not co-operate with the Lord, may also be illustrated by comparisons. When he has a perception and sense of any thing spiritual per-

taining to heaven and the church, it would be as if something distasteful or discordant flowed in, and would be like an offensive smell entering the nose, inharmonious sound the ear, a monstrous sight the eye, and a foul taste reaching the tongue. If the enjoyment in charity and the pleasantness of faith were to flow into the spiritual organism of the mind of those who are in the enjoyment from evil and falsity, if such enjoyments and pleasantness were to intrude upon them they would be in anguish and torture, and would finally fall into a swoon. Because that organism consists of perpetual helices, it would with such persons here coil itself up in spirals, and writhe like a serpent upon an ant-hill. It has been proved to me that this is so by much experience in the spiritual world.

III. Because all have been redeemed, all can be regenerated, each according to his state.

579. In order that this may be understood, something must be premised concerning Redemption. The Lord came into the world chiefly for these two things, to remove hell from angel and from man, and to glorify His Human. For before the Lord's Advent, hell had grown up so far as to infest the angels of heaven, and also (by interposing between heaven and the world), to cut off the Lord's communication with men on earth, so that no Divine truth and good could pass through, from the Lord to men. Consequently total damnation threatened the whole human race; and further, the angels of heaven could not have long continued to exist in their integrity. And therefore, in order that hell might be removed, and this impending damnation thereby taken away, the Lord came into the world, removed hell, subjugated it, and thus opened heaven; so that He could afterward be present with the men of the earth, and save those who should live according to His precepts, — consequently regenerate and

save them, for those who are regenerated are saved. This is what is meant when it is said, that, because all have been redeemed, all can be regenerated; and, because regeneration and salvation make one, that all can be saved. Therefore, what the church teaches, that without the Lord's Coming no one could have been saved, is to be understood in this way, that without the Lord's Coming no one could have been regenerated. As to the other end for the sake of which the Lord came into the world, namely, to glorify His Human, this was because He thereby became the Redeemer, Regenerator, and Saviour for ever. For it is not to be believed that, subsequent to the Redemption once wrought in the world, all men have been redeemed by that, but that the Lord is perpetually redeeming those who believe in Him and keep His words. But on these points more may be seen in the chapter on REDEMPTION.

580. Every man may be regenerated, each according to his state, because the simple and the learned are regenerated differently; as are those engaged in different pursuits, and those also who are in different offices; those who search into the externals of the Word, and those who search into its internals; those who are in natural good from their parents, and those who are in natural evil; those who have from their infancy entered into the vanities of the world, and those who earlier or later have withdrawn from them; in a word those who constitute the Lord's external church are regenerated differently from those who constitute His internal church; and this variety is infinite like that of men's faces and their minds [*animus*]; but still every one, according to his state, can be regenerated and saved. That this is so, may be evident from the heavens into which all the regenerate come, in their being three in number, the highest, the middle, and the ultimate; and they come into the highest who by regeneration receive love to the Lord; into the middle, they who receive love toward the neighbor;

into the ultimate, they who practise only external charity, and at the same time acknowledge the Lord as God the Redeemer and Saviour. All these are saved, but in different ways. All can be regenerated and thus saved, because the Lord with His Divine Good and Truth is present with every man; from this comes the life of every one, from this the faculty of understanding and willing, and with these free-will in spiritual things; these are wanting to no man. And also means are given; to Christians in the Word, and to the Gentiles in the religion of each, teaching that there is a God, and giving precepts concerning good and evil. From all this it follows that every one can be saved; consequently that the Lord is not to blame if man is not saved, but man himself; and man is in fault in not co-operating.

581. That redemption and the passion of the cross are two distinct things and not at all to be confounded, and that by means of both the Lord took to Himself the power of regenerating and saving men, has been shown in the chapter on REDEMPTION. From the accepted faith of the church of the present day respecting the passion of the cross, as being redemption itself, have sprung close bands of horrible falsities respecting God, faith, charity, and all that in a continuous chain depends on those three; respecting God, for example, that He determined upon the damnation of the human race, that He was willing to be brought back to mercy by the imposition of the damnation upon His Son, or by the Son's taking it upon Himself, and that only those are saved who by foreknowledge or by predestination have Christ's merit given to them. From this fallacy has come forth another part of that faith, namely, that they who have been gifted with that faith were at the same time regenerated without any co-operation on their part; yes, that they were thus absolved from the condemnation of the law, and are no longer under the law, but under grace, and this although the Lord has said that *He did not take away even*

a tittle of the law (Matt. v. 18, 19; Luke xvi. 17), and also commanded His disciples to *preach repentance for the remission of sins* (Luke xxiv. 47; Mark vi. 12); and He also said, *The kingdom of God is at hand; repent ye, and believe the Gospel* (Mark i. 15). By the Gospel is meant, that they can be regenerated and thus saved, which could not have been unless the Lord had wrought redemption, that is, had deprived hell of its power by combats against it and victories over it, and unless He had glorified His Human, that is, had made it Divine.

582. From rational thought say what in quality the entire human race would be, if the faith of the present church were to continue; this faith being, that men were redeemed by the passion of the cross alone, and that they who have been gifted with that merit of the Lord are not under the condemnation of the law; and again, that that faith (and man does not know at all whether it is in him) remits sins, and regenerates, and that man's co-operation in the act thereof, that is, while it is given and entering, would ruin it, and with it would take away salvation, inasmuch as he would commingle his own merit with that of Christ. Tell me from rational thought, I say: Would not the whole Word have been thus rejected, the primary teaching of which is regeneration by means of spiritual washing from evils and by the exercises of charity? What would the decalogue (first in reformation) then be, more than the paper that is sold in the low shops, and used to wrap up spices? What would religion then be, but a kind of lamentation that one is a sinner, and supplication for God the Father to be merciful on account of the passion of His Son? thus a thing of the mouth and lungs only, but not what is done from the heart. What would redemption then be but a papal indulgence, or more than the flagellation of one monk for the whole company, as is sometimes done? If that faith alone regenerated man, repentance and charity having no part, what then would the internal man (and this is his spirit that

lives after death) be like, but a burnt city, the ruins of which make the external man? or a field or plain laid waste by canker-worms and locusts? Such a man appears to the angels just like one who cherishes a serpent in his bosom, and tries to hide it with his clothing; or like one who sleeps as a sheep with a wolf; or like one who lies down, with a beautiful bedquilt over him, in a night-dress made of spiders' webs. And what is then the life after death (when all are distinguished, in heaven according to the differences of their regeneration, and in hell according to the differences in their rejection of it), but a life of the flesh, and so like the life of a fish or a crab?

IV. Regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born, and educated.

583. In man there is a perpetual correspondence between those things which take place naturally and those which take place spiritually, or between the things which take place in the body and those which take place in the spirit. This is because man is born spiritual as to his soul, and is clothed with what is natural, which forms his material body. When this body, therefore, is laid aside, his soul comes clothed with a spiritual body into a world where all things are spiritual, and is there associated with his like. Now since the spiritual body must be formed in the material body, and is formed by means of truths and goods which flow-in from the Lord through the spiritual world and which are received by man inwardly in such things in him as are from the natural world, which are called civil and moral, the character of the formation which takes place is manifest. And since, as before said, there is in man a perpetual correspondence between what takes place naturally and what takes place spiritually, it follows that this formation is like conception,

gestation, birth, and education. It is for this reason that natural births in the Word mean spiritual births, which are of good and truth; for whatever is presented in the sense of the letter of the Word, which is natural, involves and signifies what is spiritual. That there is a spiritual sense in the things of the sense of the letter of the Word, one and all, is fully shown in the chapter on the SACRED SCRIPTURE. That the natural births mentioned in the Word involve spiritual births, is clearly manifest from the following passages: *We have conceived, we have been in travail, we have as it were brought forth* [*wind*], *we have not wrought any deliverance* (Isa. xxvi. 18). *At the presence of the Lord the earth travaileth* (Ps. cxiv. 7). *Hath the earth borne in one day? Shall I make the breach, and not cause to bring forth? shall I cause to bring forth, and shut the womb?* (Isa. lxvi. 8, 9.) *Sin shall travail, and No shall be at the breaking forth* (Ez. xxx. 16). *The sorrows of a travailing woman shall come upon Ephraim, he is an unwise son, for he doth not stay the time in the womb of sons* (Hos. xiii. 13); so also in many other places. Since in the Word natural generations signify spiritual generations, and these are from the Lord, He is called the Former and He that taketh from the womb; which is evident from the following: *Jehovah That made thee and formed thee from the womb* (Isa. xliv. 2). *He that took me out of the womb* (Ps. xxii. 10). *I have been laid upon Thee from the womb; Thou art He That took me out of my mother's bowels* (Ps. lxxi. 6). *Hearken unto Me, ye that are borne* [*by Me*] *from the womb, carried from the belly* (Isa. xlvi. 3); besides other passages. The Lord is therefore called Father (as in Isa. ix. 6; lxiii. 16; John x. 30; xiv. 8, 9); and they who are in goods and truths from Him, are called sons of God and born of God, and brethren to one another (Matt. xxiii. 8); and also the church is called Mother (Hos. ii. 2, 5; Ez. xvi. 45).

584. It is now evident from this, that there is a correspondence between the processes of natural generation and

of spiritual; and because there is correspondence, it follows that not only may conception, gestation, birth, and education be predicated of the new birth, but also that they actually are such. But what these are in their nature, is being presented to view in their order in this chapter concerning Regeneration. Here it is only to be said that man's seed is conceived interiorly in the understanding, and is formed in the will, and is transferred therefrom to the testicle where it clothes itself with a natural covering; and is thus conducted into the womb, and enters the world. Moreover, there is a correspondence of man's regeneration with all things in the vegetable kingdom; therefore, also, man is described in the Word by a tree, his truth by the seed, and his good by the fruit. That an evil tree may be born anew, as it were, and afterward bear good fruit and good seed, is evident from grafting and budding; for although the same sap ascends from the root through the trunk to the graft or bud, still it is changed into good sap, and makes a good tree. It is similar in the church with those who are engrafted in the Lord, as He teaches in these words; *I am the Vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; if a man abide not in Me, he is cast forth as a branch, and being dried is cast into the fire* (John xv. 5, 6).

585. It has been taught by many of the learned, that the processes of vegetation, not only of trees but also of all shrubs, correspond to those of human prolification. I will therefore add something on this subject, by way of appendix. In trees and in all the other subjects of the vegetable kingdom, there are not two sexes, a masculine and a feminine, but every one of them is masculine; the earth alone, or the soil, is the common mother, thus as the woman; for it receives the seeds of all plants, — opens them, — carries them as it were in the womb, and then nourishes them, — and it brings them forth, that is ushers them into the day, — and afterward clothes and sustains

them. When the earth first opens a seed, the beginning is with the root, which is a kind of heart; from this it emits and transmits sap, like blood, and so makes as it were a body provided with limbs; its body is the stem itself, and the branches and their branchlets are its limbs. The leaves which it puts forth immediately after birth, are for lungs; for as the heart without the lungs does not produce motion and sensation, and by these vivify the man, so without leaves the root does not cause a tree or a shrub to vegetate. The blossoms which precede the fruit are means for straining the sap, which is its blood, and of separating its grosser from its purer parts; for forming in their own bosom, for the influx of these parts, a new little stem, by which the strained sap may flow in, and so initiate and by successive steps form fruit (which may be compared to the testicle), in which the seeds are perfected. The vegetative soul, which governs inmostly in every particle of sap, or its prolific essence, is from no other source than from the heat of the spiritual world; which heat, because it is from the spiritual Sun there, aspires to nothing but generation, and through it to a continuance of creation; and because it essentially aspires to the generation of man, it therefore induces upon whatever it generates a certain resemblance to man. Lest any one should wonder at the statement that the subjects of the vegetable kingdom are masculine only, and that the earth alone or the soil is as the common mother, or as the woman, this shall be illustrated by something similar among bees: they, according to the observation of Swammerdam, reported in his Books of Nature, have only one common mother, and from her are produced the offspring of the whole hive. Since there is but one common mother for these little members of the animal kingdom, why not so with all plants? That the earth is the common mother may also be spiritually illustrated; and it is illustrated by this, — that in the Word the earth signifies the church, and the church is the com-

mon Mother, as she is also called in the Word. As to the earth's signifying the church, consult the "Apocalypse Revealed" (n. 285, 902), where it is shown. The earth or ground is able to enter into the inmost of the seed, even to what is prolific in it, and to call this forth and bring it into circulation, because every little particle of dust, or powder even, exhales from its essence a subtle something, as an effluvium, which penetrates. This results from the active force of the heat from the spiritual world.

586. That man can be regenerated only by successive steps, may be illustrated by the things existing in the natural world, one and all. A tree cannot reach its growth as a tree in a day; but first there is growth from the seed, next from the root, and afterward from the shoot, from which is formed the stem; and from this proceed branches with leaves, and at last blossoms and fruits. Wheat and barley do not spring up and become ready for the harvest in a day. A house is not built in a day, nor does a man attain to his full stature in a day, still less to wisdom. The church is not established and perfected in a day; nor is there any progression to an end except from a beginning. They who have a different conception of regeneration know nothing of charity and faith, and of the growth of each according to man's co-operation with the Lord. It is evident from all this that regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born, and educated.

V. The first Act in the new Birth is called Reformation, which is of the Understanding; and the second is called Regeneration, which is of the Will and thence of the Understanding.

587. Inasmuch as Reformation and Regeneration are treated of here and in what follows, and reformation is ascribed to the understanding and regeneration to the will,

it is necessary that the distinctions between the understanding and the will should be known, and those distinctions were described above (n. 397); it is advisable, therefore, to read first concerning them, and afterward what is in this article. It was also shown above, in the same connection, that the evils into which man is born are in the will of the natural man by generation, and that the will makes the understanding favor it by thinking in agreement with it; wherefore, that man may be regenerated, it is necessary for this to be done by means of the understanding as a mediate cause; and it is done through the various information which the understanding receives, given first by parents and teachers, afterward from reading the Word, from preaching, books, and conversation. The things which the understanding receives from these sources, are called truths; it is the same, therefore, whether reformation is said to be effected by means of the understanding, or by means of the truths which the understanding receives. For truths teach man in Whom and in what he ought to believe, also what he ought to do, thus what he ought to will; for whatever any one does, he does from the will according to the understanding. Since, therefore, man's will is itself evil from birth, and as the understanding teaches what good and evil are, and he can will the one and not will the other, it follows that he must be reformed by means of the understanding. But as long as any one sees and acknowledges in mind that evil is evil, and that good is good, and thinks that good ought to be chosen, the state is called that of reformation; but when his will is to shun evil and do good, the state of regeneration begins.

588. For the sake of this end, there has been given to man the faculty of elevating the understanding almost into the light in which the angels of heaven are, that he may see what it is necessary for him to will and thence to do, that he may be prosperous in the world for a time, and blessed after death for ever. He becomes prosperous and

blessed if he acquires wisdom and keeps his will in obedience to it; but he becomes unprosperous and unhappy if he puts his understanding under obedience to the will. This is because the will inclines from birth to evils, even to enormities; wherefore if it were not held in check by means of the understanding, man left to the freedom of his will would rush into abominations; and from the ferine nature inherent in him, he would plunder and slaughter, for the sake of himself, all who do not favor him and indulge his cupidities. Moreover, unless the understanding could have been perfected separately, and the will by means of it, man would not be man but a beast; for without that separation, and without the ascent of the understanding above the will, he would not have been able to think, and from thought to speak, but only to sound his affection; nor would he have been able to act from reason, but from instinct; still less would he have been able to have cognition of the things which are of God, and thereby of God Himself, and so to be conjoined with Him and live for ever. For man thinks and wills as of himself; and this *as of himself* is the reciprocal [element] in conjunction; for conjunction is not possible without reciprocation, as there can be no conjunction of an active with a passive without adaptation or application. God alone acts; and man suffers himself to be acted upon, and co-operates to all appearance as of himself although interiorly from God. But from a right perception of these things, it may be seen of what quality the love of a man's will is, if elevated by means of the understanding; and also of what quality when not elevated; thus, of what quality the man is.

589. It is to be known that the faculty of raising the understanding even to the intelligence in which the angels of heaven are, is by creation inherent in every man, bad as well as good, yes, also in every devil in hell, for all who are in hell have been men. This has been frequently shown me by living experience. But they are not in intelligence

but in insanity in spiritual things, for the reason that they do not will good but evil; consequently they are averse to knowing and understanding truths, for truths favor good and oppose evil. From this also it is evident that the first thing of the new birth, is the reception of truths in the understanding; and the second is willing to do according to truths, and at length doing them. No one, however, can be said to be reformed by mere cognitions of truths; for man can apprehend them, and also talk about, teach, and preach them, from the faculty of elevating the understanding above the will's love. But he is a reformed man who is in the affection of truth for the sake of truth; for this affection conjoins itself with the will, and, if it advances, conjoins the will with the understanding, and then regeneration begins. But how regeneration afterward progresses and is perfected, will be told in what follows.

590. But of what quality the man is whose understanding has been elevated, but not the will's love by means of it, will be illustrated by comparisons. He is like an eagle flying on high, but as soon as he sees food below, as hens, young swans, or lambs even, he darts down in a moment and devours them. He is also like an adulterer who hides a harlot in a lowest room; and who now goes up to the upper story of the house, and in his wife's presence talks wisely with those staying there about chastity; and now he steals away from their company, and satiates his lust with the harlot below. He is also like the flies of the marsh, which fly swarming about the head of a horse at full speed, but when the horse stops they settle down and bury themselves in their marsh. Such is the man who is in a state of elevation as to the understanding, while the will's love remains down at the foot, immersed in all the uncleanness of nature and the libidinous [exercises] of the senses. But because they shine as to the understanding, as if from wisdom, while the will is opposed to wisdom, they may be likened also to serpents with shining skins, and to the

Spanish flies that glitter as if they were of gold; as also to the *ignis fatuus* in swamps, to shining rotten wood and phosphorescent substances. There are those among them who can counterfeit angels of light, both among men in the world and after death among the angels of heaven; but after a brief examination these are deprived of their clothing, and cast down naked. The same cannot be done in the world, however, because there their spirit is not open, but covered over by a mask like that used by actors on the stage. They are able to counterfeit angels of light in face and with the lips, because they can elevate the understanding almost to angelic wisdom, above the will's love, as before said; and their ability to counterfeit, is a proof that they can so elevate the understanding. Now, since man's internal and his external can run thus counter to each other, and since the body is laid aside while the spirit remains, it is obvious that a dusky spirit may dwell beneath a bright white face, and a fiery one behind a bland mouth. Therefore, my friend, know a man not from his mouth but from his heart, that is, not from his words but from his deeds; for the Lord says, *Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. Know them by their fruits* (Matt. vii. 15, 16).

VI. The Internal man is to be reformed, and through this the External, and man is so regenerated.

591. That the internal man must first be regenerated, and through it the external, is commonly said in the church at this day; but from the term internal man, nothing else comes into the thought than faith, which faith is, that God the Father imputes to men the merit and righteousness of His Son, and sends the Holy Spirit. They believe that this faith makes the internal man, and that from the internal flows forth the external, which is the moral nat-

ural man, this being an appendage to the former, comparatively like the tail of a horse or a cow, or like that of a peacock or a bird of paradise, which is continued to the soles of its feet without cohering [with them]; for it is said that charity follows that faith, but that the faith perishes if charity comes in from man's will. But inasmuch as no other internal man than this is acknowledged in the church at the present day, there is not any internal man; for no one knows whether that faith has been bestowed on him or not; moreover, that it cannot be given, and is therefore imaginary, was shown above. From which it follows, that at the present day, among those who have confirmed themselves in that faith, there is no other internal man than that natural man which from birth overflows with evils in all abundance. It is said in addition, that regeneration and sanctification follow that faith of themselves, and that man's co-operation (and only by means of this is salvation effected) must be excluded. It results from this, that in the church of the present day there cannot be a knowledge of regeneration, when yet the Lord says that he who is not born again cannot see the kingdom of God.

592. But the internal and the external man of the New Church are altogether different. The internal man is of the will, from which man thinks when left to himself, as is the case at home; but the external man is his action and speech, such as proceed from the man when he is in company, thus abroad; consequently the internal man is charity (because this is of the will), and at the same time faith (which is of the thought). Before regeneration the two make the natural man, which is thus divided into an internal and an external; this is manifest from its not being allowable for man to act and speak in company, or abroad, as he does when left to himself, or at home. The cause of this division is, that civil laws prescribe punishments for those who act wickedly, and rewards for those who do

well; and so men compel themselves to separate the external man from the internal; for no one wishes to be punished, and every one wishes to be rewarded, which is done by riches and honors; for man does not attain either of these without living according to those laws. It results from this that morality and benevolence have place in externals, even with those who do not have them in internals. From this origin come all hypocrisy, flattery, and dissimulation.

593. As to the division of the natural man into two forms, it is an actual division both of will and of thought therein; for every action of man starts from his will, and all speech from the thought; wherefore another will has been formed by the man beneath the former, and likewise other thought; but still they both constitute the natural man. This will, which is formed by the man, may be called bodily will, because it actuates the body to regulate its motions morally; and this thought may be called pulmonary thought, because it actuates the tongue and lips to say such things as are of the understanding. This thought and this will together may be compared to the inner bark that adheres to the outer bark of a tree, or to the membrane that adheres to the shell of an egg, the internal natural man being within them. And if this is evil it may be compared to the wood of a rotten tree, around which the outer bark that was mentioned, with its inner bark, seems sound; also to a rotten egg within a white shell. But it shall be told of what quality is the internal natural man from birth. Its will inclines to evils of every kind; and the thought from it inclines to falsities, also of every kind; this therefore is the internal man that is to be regenerated; for unless this is regenerated, it is nothing but hatred against all things pertaining to charity, and hence hot zeal against all things pertaining to faith. It follows from this that the internal man of the natural must be first regenerated, and by means of it the external, for this is according to order;

while to regenerate the internal by means of the external is contrary to order; for the internal is as a soul in the external, not only generally but also in every particular, consequently in every single thing that he speaks, without the man's knowing it. It results from this that the angels, from a single action of a man, perceive what the quality of his will is, and from a single expression, what the quality of his thought is, whether infernal or heavenly. Thus they have a knowledge of the whole man; from a tone they perceive the affection of his thought; and from a gesture, or the form of his action, they perceive the love of his will; they perceive them, however he may counterfeit the Christian and the moral citizen.

594. Man's regeneration is described in Ezekiel by the dry bones which were clothed with sinews, then with flesh and skin, and at last breath was breathed into them, whereby they lived again (xxxvii. 1–14). That regeneration was represented by those things, is clearly manifest from what is there said, *These bones are the whole house of Israel* (verse 11). A comparison is also made there with sepulchres, for we read, that Jehovah God would *open their graves, and cause them to come up out of their graves, and put His Spirit upon them, and bring them into the land of Israel* (verses 12–14). The land of Israel here and elsewhere means the church. A representation of regeneration was made by bones and graves, because the unregenerate man is called dead, and the regenerate alive; for in the latter there is spiritual life, but in the former spiritual death.

595. In every created thing in the world, whether living or dead, there is an internal and an external; one of these is not given without the other, as there is no effect without a cause; and every created thing is esteemed according to its internal goodness, and is regarded as without worth from its internal baseness, as is the external goodness within which there is internal baseness. Every wise man in the world and every angel in heaven so judges. But the quality

of the unregenerate man and that of the regenerate, may be illustrated by comparisons. The unregenerate man who counterfeits the moral citizen and the Christian man, may be compared to a corpse wrapped in aromatics, which nevertheless gives forth a foul odor that infects the aromatics, insinuates itself into the nostrils, and injures the brain. He may also be compared to a mummy, gilded or placed in a silver coffin; and when this is examined within, a hideously black body comes to view. He may be compared to bones or skeletons in a sepulchre built of *lapis lazuli*, and adorned with other precious things; and also to the rich man who was clothed in purple and fine linen, but whose internal was nevertheless infernal (Luke xvi. 19). He may be compared, further, to poison of a taste like that of sugar, to the poison-hemlock in flower, to fruit with shining surface whose inner substance has been consumed by worms; and also to an ulcer dressed first with a plaster and afterward covered with a thin skin, but which has nothing but foul matter within. The internal [of the unregenerate man] may be estimated from the external in the world, but only by those who have not internal good, and who therefore judge according to appearance; but it is otherwise in heaven. For when the body, changeable about the spirit and capable of being bent from evil to good, is separated by death, the internal then remains, for this makes the man's spirit; and then in the distance he looks like a serpent that has shed its skin, or like rotten wood stripped of the bark or rind in which it looked bright. But it is otherwise with the regenerate man; his internal is good, and his external similar [in appearance] to the external of the other; but his external differs from that of the unregenerate man as heaven differs from hell, inasmuch as the soul of good is in it; and it matters not to him whether he is a noble, dwells in a palace, and goes surrounded by attendants, or lives in a cottage and is waited upon by a boy; yes, whether he is a primate, clad in a purple robe

and wearing the official cap (*of two grades*), or the shepherd of a few sheep, covered with a loose rustic frock, and wearing a little cap on his head. Gold is still gold, whether it flashes when brought near the fire, or has its surface blackened when held over the smoke; also, whether it has been melted into a beautiful form as of an infant, or into an ugly one as of a mouse; the mice that were made of gold, and placed near the ark, also were accepted and made propitiation (1 Sam. vi. 3–5, and the subsequent verses); for gold signifies internal good. The diamond and the ruby obtained from whatever matrix, of lime or of clay, are in like manner esteemed according to their internal goodness, the same as those in the necklace of a queen; and so on. From which it is manifest that the external is estimated from the internal, and not the reverse.

VII. While this is taking place, a Combat arises between the Internal and the External man, and the one that conquers rules over the other.

596. A combat then arises for the reason that the internal man has been reformed by means of truths, and from these it sees what is evil and false, and these still are in the external or natural man. Wherefore first there springs up dissension between the new will which is above, and the old will which is below; and because this dissension is between these wills, it is also between their delights; for it is well known that the flesh is opposed to the spirit, and the spirit to the flesh, and that the flesh with its lusts must be subdued before the spirit can act and become a new man. After this dissension of the wills, a combat arises which is what is called spiritual temptation; but this temptation or combat does not take place between goods and evils, but between the truths of good and the falsities of evil; for good cannot fight from itself, but fights by truths;

nor can evil fight from itself, but fights by its falsities; just as the will cannot fight from itself, but by the understanding where its truths are. Man has not a sense of that combat except as in himself, and as remorse of conscience; nevertheless it is the Lord and the devil (that is, hell), that fight in man, and they fight for dominion over him, or as to who shall possess him. The devil or hell attacks man and calls out his evils, and the Lord protects him and calls out his goods. But although that combat takes place in the spiritual world, still it takes place in man, between the truths of good and the falsities of evil that are in him; man is therefore to fight wholly as of himself, for he has free-will to act for the Lord, and also to act for the devil: he is for the Lord if he abides in truths from good, and for the devil if he abides in falsities from evil. It follows from all this that whichever conquers, whether the internal man or the external, rules over the other; just like two hostile powers contending as to which shall be master of the other's kingdom; the conqueror takes the kingdom, and places all therein under obedience to himself. In this case, therefore, if the internal man conquers, it obtains the empire, and subjugates all the evils of the external man, and regeneration is then continued; while if the external man conquers, it obtains the empire, and dissipates all the goods of the internal* man, and then regeneration perishes.

597. It is known, indeed, at the present day, that there are temptations; but hardly any one knows whence they are, and their quality, and what good they yield. Whence they are, and what their quality, was shown just above, and also what good they yield; namely, that when the internal man conquers, the external is subjugated; and that when this is subjugated, lusts are dispersed, and affections of good and truth are implanted in place of them; and these are so arranged that man may do the goods and truths

* The Latin reads *externi*, external.

which he wills and thinks, and may speak them from the heart. Besides this, by victory over the external man a man becomes spiritual, and he then is consociated by the Lord with the angels of heaven, who all are spiritual. Temptations have not heretofore been well known, and scarcely any one has had knowledge of their origin and quality and the good which they yield, because heretofore the church has not been in truths. No one is in truths but he who goes to the Lord immediately, rejects the former faith, and embraces the new; hence no one has been admitted into any spiritual temptation in all the ages reckoned from that when the Nicene Council introduced the faith of three Gods; for if any one had been admitted, he would have succumbed immediately, and so would have precipitated himself more deeply into hell. The contrition which is held to precede the present faith, is not temptation; I have questioned very many about it, and they have said that it is a word and nothing more, except that perhaps there may be some timorous thought among the simple about hell-fire.

598. After temptation has passed, man is in heaven as to the internal man, and in the world by the external; wherefore a conjunction of heaven and the world is effected with man by means of temptations, and then the Lord with him rules his world from heaven according to order. The contrary takes place if man remains natural; he is then desirous to rule heaven from the world; such does every one become who is in the love of bearing rule from the love of self; if he is examined within, he does not believe in a God, but in himself, and after death he believes him to be God who is strong in power over others. Such insanity there is in hell, which has proceeded even to such a length that some call themselves God the Father, some God the Son, and some God the Holy Spirit, and among the Jews some call themselves the Messiah. It is manifest from this of what quality man becomes after death, if

the natural man is not regenerated, consequently what he would become in his fantasy, if a new church, in which genuine truths are taught, were not established by the Lord. Such is the meaning of these words of the Lord: In the consummation of the age, that is, at the end of the present church, *there shall be affliction, such as was not since the beginning of the world, nor shall be, wherefore except those days should be shortened, there should no flesh be saved* (Matt. xxiv. 21, 22).

599. In the combats or temptations of men the Lord works a particular redemption, as He wrought redemption that embraced the whole when in the world. The Lord in the world, by means of combats and temptations, glorified His Human, that is, made it Divine; in like manner now, with a man individually, while he is in temptations; in these the Lord fights for him, and conquers the evil spirits who are infesting him; and after temptation glorifies him, that is, renders him spiritual. After His universal redemption, the Lord reduced to order all things in heaven and in hell; with man after temptation He does in like manner, that is to say, He reduces to order all the things that are of heaven and the church with the man. After redemption the Lord established a new church; in like manner also He establishes those things which are of the church with the man, and makes him to be a church in particular. After redemption the Lord gifted those who believed in Him with peace; for he said, *Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you* (John xiv. 27); so likewise He gives to man after temptation to feel peace, that is, gladness of mind and consolation. From which it is manifest that the Lord is the Redeemer for ever.

600. A regenerated internal man, and no regenerated external man with it, may be compared to a bird flying in the air without a resting place on dry land, but in a swamp only, where it is infested by serpents and frogs, so that it

flies away and dies. It may be compared also to a swan swimming in mid ocean, which cannot reach the shore and make her nest; so the eggs she lays she lets sink in the water, where they are eaten by fishes. It may be compared also to a soldier on a wall, who falls down when this is undermined beneath his feet, and dies amid the ruins. And it may be compared to a beautiful tree transplanted into filthy ground, where troops of worms eat up its root, so that it withers and dies. And again it may be compared to a house without a foundation, and to a column without a pedestal. Such is the internal man when reformed alone, and not the external with it; for it has no means of determining itself to doing good.

VIII. The Regenerate Man has a new Will and a new Understanding.

601. That a regenerate man is a renewed or new man, the church of this day knows, both from the Word and from reason; *from the Word*, by the following passages; *Make you a new heart and a new spirit; for why will ye die, O house of Israel?* (Ez. xviii. 31.) *A new heart also will I give you, and a new spirit in the midst of you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh, and I will give My spirit in the midst of you* (Ez. xxxvi. 26, 27). *Wherefore henceforth know we no man after the flesh; therefore if any man be in Christ, he is a new creature* (2 Cor. v. 16, 17). A new heart here means a new will, and a new spirit means a new understanding; for heart in the Word signifies the will, and spirit when joined with heart signifies the understanding. It knows *from reason* that a regenerate man has a new will and a new understanding, because these two faculties make the man, and they are what are regenerated. Wherefore every man is such as he is with respect to those faculties, he being evil who has an evil will, and still more so he whose under-

standing favors it; while he is good who has a good will, and still more so he whose understanding favors it. Religion alone renews and regenerates man. Religion occupies the highest seat in the human mind, and sees under itself the civil matters pertaining to the world; it also passes through these as the pure sap passes through the tree to its very top, and from that height it surveys what is natural, as from a tower or a mountain one surveys the plains below.

602. But it must be known that man can rise as to the understanding almost into the light in which the angels of heaven are, but that if he does not rise as to the will also, he is still the old and not the new man. But how the understanding elevates the will more and more to a height with itself, was shown before. Wherefore regeneration is predicated primarily of the will, and secondarily of the understanding. For the understanding in man is like light in the world, and the will is like the heat there; that light without heat does not vivify and promote vegetation, but light joined with heat, is well known. Moreover the understanding, as to the lower region in the mind, is actually in the light of the world, and in the light of heaven as to the higher region; and therefore if the will is not elevated out of the lower region into the higher, and there conjoined with the understanding, it remains in the world; and then the understanding flies upward and downward, but every night it flies to the will below, and there it has its bed, and they join themselves like a man and a harlot, and produce two-headed offspring. It is also manifest from this, that unless a man has a new will and a new understanding, he is not regenerate.

603. The human mind is divided into three distinct regions; the lowest is called the natural, the middle the spiritual, and the highest the heavenly [*celestial*]; by regeneration man is elevated from the lowest region which is the natural, into the higher which is the spiritual, and through this into the heavenly [*celestial*]. That there are

three regions of the mind will be demonstrated in the next article. It is for this reason that the unregenerate man is called natural, and the regenerate man spiritual. It is therefore manifest that the mind of a regenerate man has been elevated into the spiritual region, and there it sees from the higher what takes place in the lower or natural mind. That there is a lower and a higher region in the human mind, every one may see and acknowledge by a slight attention to his thoughts; for he sees what he thinks; wherefore he says that he thought and that he thinks this and that; this could not be so unless there were an interior thought that is called perception, which looks into the lower that is called thought. A judge, when he has heard or read the evidence in a case, brought together in a long series by an advocate, collects it into one view in the higher region of his mind, thus into a universal idea; and from this he afterward looks down into the lower region, which is that of natural thought, and there disposes the arguments in order, and following the higher, presents his opinion and pronounces judgment. Who does not know that a man can in a moment or two think and conclude what he cannot by the lower thought express in a brief hour? These things have been brought forward, that it may be known that the human mind is divided into distinct regions, lower and higher.

604. As to the new will, it is above the old, in the spiritual region; so is the new understanding; this is with that, and that with this. In that region they conjoin themselves, and conjointly they look into the old or the natural, and dispose all things therein so as to attemper them. Who cannot see that if there were in the human mind but one region, and if evils and goods, falsities and truths, were put together and commingled there, a conflict would take place? as if wolves and lambs, tigers and calves, hawks and doves were put together in one enclosure. What would then result but a cruel slaughter there?

Would not the savage beasts tear in pieces the tame ones? It has therefore been provided that goods with their truths should be gathered into the higher region, that they may subsist in safety and debar assault, and also by chains and other means may subjugate and afterward disperse evils with their falsities. This then is what was said in the preceding article, that with the regenerate man the Lord through heaven rules the things which are of the world. The higher or spiritual region of the human mind also is a heaven in miniature, while the lower or natural region is a world in miniature. Wherefore by the ancients man was called a little world; and he may also be called a little heaven.

605. That the regenerate man, that is, the man renewed as to will and understanding, is in the heat of heaven, that is, in its love, and at the same time in the light of heaven, that is, in its wisdom, — and on the other hand, that the unregenerate man is in the heat of hell, that is, in its love, and at the same in the darkness of hell, that is, in its insanities, — is at this day known and still unknown. This is because the church existing at the present day makes regeneration an appendage to its faith, and into faith they suffer no reason to be admitted, and consequently reason is not to be admitted into any thing which belongs to an appendage of it; and, as before said, regeneration and renovation are such. These latter, together with that faith itself, are to those of the present church like a house, the doors and windows of which are closed, so that it is not known what is within it, whether it is empty, or full of *genii* from hell, or of angels from heaven. An additional reason is, that this confusion has been brought about from fallacy arising from [misapprehension of the truth] that because man can ascend with the understanding [he comes] almost into the *light* of heaven, and consequently can from intelligence think and speak of spiritual things, whatever his will's love may be. Out of

ignorance of this truth has also come ignorance of all that concerns regeneration and renovation.

606. From this it may be concluded, that an unregenerate man is like one who sees phantoms at night and believes them to be men; and afterward, while becoming regenerate, he is like the same man at the earliest dawn seeing those things to be but delusions which he saw in the night; and still later, when he is regenerated and is in the day, he sees them as the offspring of delirium. The unregenerate man is like one dreaming, and the regenerate like one awake; in the Word, moreover, natural life is likened to sleep, and spiritual life to a state of wakefulness. The unregenerate man is meant by the foolish virgins who had lamps but no oil, and the regenerate man by the prudent virgins that had both lamps and oil. By lamps are meant such things as are of the understanding, and by oil such as are of love. The regenerate are like the lamps of the candlestick in the tabernacle; they are like the shew-bread there with the frankincense upon it; and they are those who shall be resplendent as the brightness of the firmament, and shall shine as the stars for ever and ever (Dan. xii. 3). The unregenerate man is like one who is in the garden of Eden and eats from the tree of the knowledge of good and evil, and is therefore driven out of the garden; yes, he is that very tree. But the regenerate man is like one who is in that garden and eats from the tree of life. That it is given to eat of it, is evident from these words in the Apocalypse: *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God* (ii. 7). The garden of Eden means intelligence in spiritual things, from the love of truth, as may be seen in the "Apocalypse Revealed" (n. 90). In a word, an unregenerate man is a son of the wicked one, and a regenerate man is a son of the kingdom (Matt. xiii. 38); a son of the wicked one here is a son of the devil, and a son of the kingdom is here a son of the Lord.

IX. A regenerate man is in communion with Angels of Heaven, and an unregenerate man in communion with Spirits of Hell.

607. Every man is in communion, that is, in consociation with angels of heaven, or with spirits of hell, because he was born to become spiritual; and this is not possible unless he is born to be in some conjunction with those who are spiritual. That man as to his mind is in both worlds, the natural and the spiritual, has been shown in the work concerning "Heaven and Hell." But man knows not of this conjunction, and an angel and a spirit know not of it, for the reason that man while he lives in the world is in a natural state, and the angel and the spirit are in a spiritual state; and because of the distinction between the natural and the spiritual, the one does not appear to the other. This distinction has been described as to its nature in the work on "Conjugial Love," in the Relation, n. 326–329 [this may be seen above, n. 280]. From which it is manifest that they are not conjoined as to thoughts, but as to affections, and scarcely any one reflects upon these, because they are not in the light in which the understanding is, and hence its thought, but in the heat in which the will is, and hence its love's affection. The conjunction between men and angels by means of the love's affections is so close that if it were severed, and they were thereby separated, men would fall instantly into a swoon; and if it were not restored and the conjunction renewed, men would die. It has been said that man becomes spiritual by means of regeneration; but this does not mean that he becomes spiritual such as an angel is in himself, but that he becomes spiritual-natural, that is to say, that inwardly in his natural is the spiritual, like thought in speech, and like will in action, for when one of these ceases the other ceases. In like manner man's spirit is in every single thing that takes place in

the body, and it is this which impels the natural to do whatever it does. The natural viewed in itself is passive or is a dead force, but the spiritual is active or is a living force; the passive or the dead force cannot act from itself, but must be actuated by the active or the living force. Whereas man lives continually in communion with the inhabitants of the spiritual world, when he leaves the natural world he is introduced immediately among such as are like those with whom he had been associated in the world. Therefore, after death, every one seems to himself to be still living in the world; for he then comes into the company of those who are like him as to his will's affections, and whom he then acknowledges, as kinsmen and relations acknowledge their own in the world; and this is what is meant when it is said in the Word of those who die, that they are brought together and gathered to their own. It is now evident from this, that a regenerate man is in communion with angels of heaven, and an unregenerate man in communion with spirits of hell.

608. It must be known that there are three heavens, and these distinct from each other according to the three degrees of love and wisdom, and that man is in communion with angels from those three heavens according to his regeneration; and as this is so, that the human mind is divided into three distinct degrees or regions according to the heavens. But concerning these three heavens and their distinction according to the three degrees of love and wisdom, see the work on "Heaven and Hell" (n. 29, and subsequent numbers), as also the pamphlet concerning the "Intercourse between the Soul and the Body" (n. 16, 17). We will here only illustrate by a simile what in quality those three degrees are, according to which those heavens are distinguished: they are like head, body, and feet in man; the highest heaven makes the head, the middle the body, and the ultimate the feet; for the universal heaven is before the Lord as one man. That it is so has been disclosed to me

by my own observation; for it was granted me to see one society of heaven which consisted of ten thousand, all together as one man. Why should not the universal heaven so appear before the Lord? Respecting this living experience, see the work on "Heaven and Hell" (n. 59, and subsequent numbers). Hence also it is manifest how this, which is well known in the Christian world, is understood, that the church makes the body of Christ, and that Christ is the Life of this body. And that the Lord is the All in all of heaven, may also be illustrated by this; for He is the Life in that body. In like manner the Lord is the Church with those who acknowledge Him alone as the God of heaven and earth, and believe in Him. That He is the God of heaven and earth, He teaches in Matthew (xxviii. 18); and that men must believe in Him, He teaches in John (iii. 15, 16, 36; vi. 40; xi. 25, 26).

609. Those three degrees in which the heavens are, and in which the human mind consequently is, may also be illustrated to some extent by comparisons with material things in the world. Those three degrees are as gold, silver, and copper are in relative nobility, with which metals they are also compared in Nebuchadnezzar's statue (Dan. ii. 31–35). Those three degrees are also distinct from each other as are the ruby, the sapphire, and the agate in relative purity and goodness; and also as an olive-tree, a vine, and a fig-tree; and so on. Moreover, gold, the ruby, and the olive in the Word signify heavenly [*celestial*] good, which is that of the highest heaven; silver, the sapphire, and the vine signify spiritual good, which is that of the middle heaven; and copper, the agate, and the fig signify natural good, which is that of the ultimate heaven. That there are three degrees, the heavenly [*celestial*], the spiritual, and the natural, has been stated above.

610. This shall be added to what has been said already: Man's regeneration is not effected in a moment, but by

successive steps, from the beginning to the end of his life in the world, and it is continued and perfected afterward. And because man is reformed by combats, and victories over the evils of his flesh, the Son of Man therefore says to each one of the seven churches, that He will give gifts to him that overcometh; as, to the church of Ephesus, *To him that overcometh will I give to eat of the tree of life* (Apoc. ii. 7); to the church of Smyrna, *He that overcometh shall not be hurt of the second death* (verse 11); to the church in Pergamos, *To him that overcometh will I give to eat of the hidden manna* (verse 17); to the church in Thyatira, *And he that overcometh, to him will I give power over the nations* (verse 26); to the church in Sardis, *He that overcometh, the same shall be clothed in white raiment* (iii. 5); to the church in Philadelphia, *Him that overcometh will I make a pillar in the temple of My God* (verse 12); and to the church of the Laodiceans, *To him that overcometh will I grant to sit with Me in My throne* (verse 21). Finally it will be added, that so far as man is regenerated, or so far as regeneration is perfected in him, so far he attributes nothing of good and truth, that is, of charity and faith, to himself, but to the Lord; for the truths which he successively imbibes, manifestly teach this.

X. So far as Man is regenerated Sins are removed, and this Removal is the Remission of Sins.

611. Sins are removed so far as man is regenerated, because regeneration is the restraining of the flesh that it may not rule, and the subjugation of the old man with its lusts that it may not rise up and destroy the intellectual [principle], for when this is destroyed man is no longer capable of reformation; for reformation cannot be effected unless man's spirit, which is above the flesh, be instructed and perfected. Who that yet has sound understanding, cannot conclude from this that such things cannot be done

in a moment, but by successive stages, as a man is conceived, is carried in the womb, is born, and is educated, according to what was shown above? For the things which are of the flesh or the old man are inherent in him from birth, and they build the first habitation of his mind, in which lusts have their abode like wild beasts in their dens, and they dwell first in the outer courts, and by turns they steal as it were into the underground rooms of that house, and afterward they make their way up by ladders, and form chambers for themselves; and this is done by successive stages, as an infant grows, reaches childhood, then youth, and then begins to think from his own understanding, and to act from his own will. Who does not see that this house which has been thus far built in the mind, in which lusts dance with joined hands, like the doleful creatures, the wild-creatures of the desert, and the satyrs, cannot be destroyed in a moment, and a new house built in place of it? Must not the lusts, holding each other by the hand and so sporting, be themselves first removed, and new desires which are of good and truth be introduced in the place of the cupidities which are of evil and falsity? That these things cannot be done in a moment every wise man sees from this alone, that every evil is composed of innumerable lusts, and that it is like fruit that beneath the surface is full of worms with white bodies and black heads; and, moreover, that evils are numerous and joined together like the progeny of a spider when first hatched; wherefore unless one evil is brought out after another, and this until their connection is broken up, man cannot be made new. These things have been presented for the sake of its being known that so far as any one is regenerated, sins are removed.

612. Man inclines by birth to all kinds of evils, and from the inclination he lusts after them, and so far as he is in freedom he also does them; for by birth he lusts after dominion over others, and to possess the goods of

others, which two lusts cut off love toward the neighbor, and then man holds in hatred every one who opposes him, and from hatred he breathes revenge, which inwardly cherishes murder. Hence also it is that he makes nothing of adulteries, nothing of depredations that are secret theft, and nothing of blasphemy which is also false witness; and he who makes nothing of all these, is also in heart an atheist. Such is man by birth, from which it is manifest that he is from birth hell in miniature. Now because man as to the interiors of his mind has been born spiritual, and not as the beasts, consequently born for heaven, while yet his natural or external man is, as before said, hell in miniature, it follows that heaven cannot be implanted in the hell unless this be removed.

613. He who is acquainted with the relation in which heaven and hell are to each other, and who knows how the one is removed from the other, may know how man is regenerated, as also of what quality the regenerate man is. That this may be understood, it shall be set forth in brief that all who are in heaven look to the Lord with the face toward Him, while all who are in hell turn the face away from the Lord; wherefore when hell is looked at from heaven, only the occiput and the back appear; yes, they who are therein also seem to be inverted, as antipodes, feet upward and heads down, and this although they walk upon their feet and turn their faces around; for it is the contrary direction of their minds' interiors which produces that appearance. I relate these wonderful things from what I have myself seen. They disclosed to me how regeneration is effected, namely, just as hell is removed and thus separated from heaven; for, as stated above, man as to that first nature which he derives from birth is hell in miniature, and as to that other nature which he derives from the second birth he is heaven in miniature. From this it follows that evils with man are removed and separated, like heaven and hell in their larger form, and that evils, as they are

removed, avert themselves from the Lord, and successively invert themselves, and that this takes place in the same degree in which heaven is implanted, that is, as man is made new. To which shall be added, for the sake of illustration, that every evil with man has conjunction with such in hell as are in similar evil, and on the other hand that every good with man has conjunction with such in heaven as are in similar good.

614. From what has been presented it may be evident that the remission of sins is not the extirpation and washing-away of them, but is the removal of them, and thus their separation; also that every evil which a man has actually appropriated to himself remains. And since the remission of sins is the removal and separation of them, it follows that man is withheld from evil by the Lord and kept in good, and that this is what is given to man by regeneration. I once heard a certain person in the ultimate heaven saying that he was free from sins because they were washed away, — by the blood of Christ, he added. But because he was within heaven, and was in that error from ignorance, he was let into his own peculiar sins, and as they returned he acknowledged them; whereby he acquired a new belief, which was, that every man, as well as every angel, is withheld of the Lord from evils and held in goods. It is manifest from this what the remission of sins is, that it is not instantaneous, but follows regeneration according to the progress of it. The removal of sins which is called their remission, may be compared to the casting-forth of the filth from the camp of the children of Israel into the desert which was round about them; for their camp represented heaven, and the desert hell. It may be compared also to the removal of the nations from the children of Israel in the land of Canaan, and of the Jebusites from Jerusalem; these were not cast out, but separated. It may be compared to what took place with Dagon the god of the Philistines; that when the ark was brought in, he first lay

upon his face on the ground, and afterward, with his head and the palms of his hands cut off, he lay upon the threshold; thus he was not cast out, but removed. It may also be compared to the demons sent by the Lord into the swine, that afterwards rushed into the sea; the sea here and in other passages of the Word signifies hell. It may also be compared to the throng that followed the dragon, which, being separated from heaven, first invaded the earth, and was afterward cast down into hell. It may be compared also to a forest where there are wild beasts of many kinds; this being cut down, the wild beasts flee to the thickets round about, and then the land being levelled in the midst is brought by cultivation into a field.

XI. REGENERATION CANNOT TAKE PLACE WITHOUT FREE-WILL IN SPIRITUAL THINGS.

615. Who except a stupid person cannot see that without free-will in spiritual things man cannot be regenerated? Can he without this go to the Lord, and acknowledge Him Redeemer and Saviour, and as God of heaven and earth, as He teaches (Matt. xxviii. 18)? Who without that free-will can believe, that is, from faith look to Him and worship Him, and apply himself to receive the means and benefits of salvation from Him, and from Him co-operate in the reception of them? Who without free-will can do any good to the neighbor, exercise charity, also bring into his thought and will other things which are of faith and charity, take them out, and send them forth into act? Otherwise, what is regeneration but a mere word dropped from the lips of the Lord (John iii.), which either remains in the ear, or, as it passes from the thought that is nearest to speech, becomes in the mouth an articulated sound of so many letters? which sound cannot by any sense be elevated into some higher region of the mind, but falls upon the air and is dissipated there

616. Say, if you are able, whether there can in any way be a blinder stupidity respecting regeneration than such as there is with those who confirm themselves in the faith of the present day, which is, that faith is infused into man while he is like a stock or a stone, and that then, when it has been infused, it is followed by justification, which is the remission of sins, regeneration, and other gifts beside? Also, that man's work must be wholly excluded, that it may do no violence to Christ's merit. In order that this dogma might be still more firmly established, they have deprived man of all free-will in spiritual things, by introducing his utter helplessness in them. It is, then, as if God alone were to operate on His part, and no power were given man to co-operate on his, and thus to conjoin himself. What then is man in respect to regeneration, but as one bound hand and foot, like the prisoners in the vessels called galleys? and who, if he were to free himself from his manacles and fetters would be punished and condemned to death, as would be done with them if they were to free themselves from theirs, — that is, if he were from free-will to do good to the neighbor, and of himself were to believe in God for the sake of salvation. What would a man be, when confirmed in such opinions, and who yet has a pious desire for heaven, but like a spectre standing in vision, to see whether that faith has been already infused with its benefits; and if not, whether it is being infused; and so, whether God the Father has taken pity, or whether His Son has interceded, or whether the Holy Spirit is inoperative because employed elsewhere? And yet, owing to his utter ignorance of the matter, the man may go away and console himself by saying, "Perhaps that grace is in the morality of my life, in which I am and remain as heretofore; and in me, therefore, this may be holy, while in those who have not attained that faith, it is profane. Therefore, in order that holiness may remain in my morality, I will be careful hereafter not to work faith or

charity from myself;" and so on. Such a spectre, or if you choose, such a statue of salt, does every one become who thinks of regeneration apart from free-will in spiritual things.

617. The man who believes that regeneration takes place without any free-will in spiritual things, thus without co-operation, becomes as cold as a stone in regard to all the truths of the church; or if warm, he is like a brand burning on the hearth, that blazes from the combustible elements in it, for his warmth is from lusts. He becomes comparatively like a palace sinking into the ground even to its roof, and is overflowed with muddy waters; and afterward he dwells upon the bare roof, making a tent-like covering for himself of marsh rushes; but at last the roof sinks also, and he is drowned. He is also like a ship laden with all kinds of precious merchandise taken from the Word as a treasury; but these are gnawed by mice and moth-eaten, or are thrown by the sailors into the sea, and so the merchants are defrauded of their goods. Those who are learned or rich in the mysteries of that faith, are like the venders in little shops who sell statues for idols, fruits and flowers of wax, shells, vipers in bottles, and other things like them. They who do not wish to look upward, as [according to their belief] there is no power adapted to man and given to him by the Lord, are actually like beasts which look with the head downward, and which seek for nothing but pasture in the forests; and if they come into orchards they are like worms that consume the foliage of the trees, and if they see the fruits with their eyes, or still more if they feel them with their hands, they fill them with worms. And finally they become like scaly serpents, their fallacies sounding and glittering like the scales of a serpent. And so on.

XII. Regeneration cannot take place without Truths, by which Faith is formed, and with which Charity conjoins itself.

618. There are three agents whereby man is regenerated, — the Lord, Faith, and Charity; these three would lie hidden, like precious things of the highest value buried in the earth, if Divine truths from the Word did not reveal them; yes, they would be hidden to those who deny man's co-operation, if they were to read the Word a hundred or a thousand times, although they stand forth there in clear light. As concerns the Lord: Who that is confirmed in the faith of the day, sees there with open eyes that He and the Father are one, that He is the God of heaven and earth, that it is the will of the Father that men should believe in the Son, besides innumerable statements of the same kind respecting the Lord in both Covenants? They do not see, because they are not in truths, and consequently not in the light from which things of this kind can be seen; and if light were given, still falsities would extinguish it, and then those things would be passed over like something blotted out, or like underground drains which are trodden upon and passed over. These statements are made that it may be known that without truths this primary agent in regeneration cannot be seen. As regards Faith: Neither can this be given without truths, for faith and truth make one thing; for the good of faith is as a soul, and truths make its body. To say, therefore, that a man believes or has faith, while he knows no truths thereof, is like taking the soul out of the body, and talking with it when thus invisible. Moreover, all the truths that make the body of faith, emit light and enlighten and present the face of faith to be seen. It is similar with Charity: This sends out heat from itself, with which the light of truth conjoins itself, as heat does with light in the

world in the spring time, from the conjunction of which things of the earth's animal and vegetable kingdoms return to their prolific powers. It is similar with spiritual heat and light; these in like manner conjoin themselves in man while he is in the truths of faith and at the same time in the goods of charity; for, as was said above in the chapter on FAITH, from every single truth of faith there flows out light which enlightens, and from every single good of charity there flows out heat which enkindles; and it is also there stated that spiritual light in its essence is intelligence, and that spiritual heat in its essence is love, and that the Lord alone conjoins these two in man when He regenerates him. For the Lord said, *The words that I speak unto you, they are spirit, and they are life* (John vi. 63). *Believe in the light, that ye may be sons of light; I am come a Light into the world* (xii. 36, 46). The Lord is the Sun in the spiritual world: from this are all spiritual light and heat; that light enlightens, and that heat enkindles; and by the conjunction of the two, the Lord vivifies and regenerates man.

619. From all this it may be evident, that without truths there is no cognition of the Lord; also that without truths there is not faith, and so there is not charity; consequently that without truths there is no theology; and where there is not this, there is no church. Such is the condition at this day of the company of peoples who call themselves Christians, and say that they are in the light of the Gospel, when yet they are in thick darkness itself; for truths lie hidden beneath falsities, like gold, silver, and precious stones buried among the bones in the valley of Hinnom. That it is so, was clearly manifest to me from the spheres in the spiritual world which flow forth from the Christendom of to-day and propagate themselves. One sphere is that respecting the Lord; this exhales and effuses itself from the southern quarter, where are the learned of the clergy, and laymen of erudition; wherever it goes, it enters the ideas secretly, and with many takes away faith in the

Divinity of the Lord's Human, with many weakens it, and makes it as foolishness with many; this is because it brings in at the same time the faith of three Gods, and so there is confusion. Another sphere which takes away faith, is like a black cloud in winter, which brings on darkness, turns rain into snow, strips the trees bare, freezes the waters, and takes all pasture away from the sheep; this sphere, in conjunction with the former, insinuates as it were a lethargy concerning the one God, regeneration, and the means of salvation. A third sphere belongs to the conjunction of faith and charity; this is so strong as to be irresistible; but at the present day it is abominable, and like a pestilence it infects every one on whom it breathes, and it tears asunder every tie between those two means of salvation established from the creation of the world, and restored anew by the Lord. This sphere also invades men in the natural world, and extinguishes the conjugial torches between truths and goods. I have felt this sphere, and then, when I have thought of the conjunction of faith and charity, it has interposed between them and violently endeavored to separate them. The angels complain greatly of these spheres, and pray to the Lord that they may be dissipated; but they have received the response, that they cannot be dissipated so long as the dragon is on the earth, since that sphere is from the dragonists; for it is said of the dragon that he was cast unto the earth, and then it is said, *Therefore rejoice, ye heavens, and woe to the inhabiters of the earth* (Apoc. xii. 12, 13). These three spheres are like tempest-driven atmospheres, arising from the breathing holes of the dragons; and because they are spiritual, they invade minds and force them. The spheres of spiritual truths there are as yet few, — only in the new heaven, and with those beneath heaven who are separated from the dragonists. For this reason those truths are so little seen among men in the world at this day; just as ships in the eastern ocean are invisible to the captains and ship-masters who are sailing in the western ocean.

620. That regeneration cannot take place without truths by which faith is formed, may be illustrated by the following comparisons: It is no more possible than the human mind without the understanding; for the understanding is formed by means of truths, and it therefore teaches what ought to be believed, what ought to be done, what regeneration is, and how it is effected. There can no more be regeneration without truths, than there can be vivification in animals and vegetation in trees without light from the sun; for if the sun did not give light at the same time with heat, it would become like sackcloth of hair, as described in the Apocalypse (vi. 12), and darkened as described in Joel (ii. 10, 31), and thus mere darkness would be upon the earth (Joel iii. 15). It would be similar with man without truths which send out light from themselves; for the Sun from which the lights of truths flow forth is the Lord in the spiritual world; if spiritual light did not flow therefrom into human minds, the church would be in mere darkness, or in shadow from a perpetual eclipse. Regeneration, which is effected by means of faith and charity, without truths that teach and lead, would be like navigation on the great ocean without a rudder, or without a mariner's compass and charts; and it would be like riding in a dark forest by night. The mind's internal sight with those who are not in truths, but in falsities which they believe to be truths, may be compared to the sight of those with whom the optic nerves are obstructed, the eye still appearing sound and capable of sight, although it sees nothing, which kind of blindness is called by physicians amaurosis and *gutta serena;* for with them the rational or intellectual is obstructed above and opened only below; and owing to this, rational light becomes like the light of the eye; and hence all their judgments are but imaginary, and fashioned from mere fallacies. And so men would stand like astrologers in the market-places with their long telescopes, and uttering their vain prophecies. Such would all students of theology become, unless genuine truths from the Word were opened by the Lord.

621. To this will be added the following RELATIONS. FIRST: I saw an assembly of spirits, all upon their knees, praying to God to send angels to them, with whom they might speak face to face, and to whom they might open the thoughts of their hearts; and when they rose up, there were seen three angels in fine linen standing in their presence. And these said, "The Lord Jesus Christ has heard your prayers, and has therefore sent us to you. Open to us the thoughts of your hearts." And they answered, "The priests have told us that in theological matters it is not the understanding but faith that avails, and that intellectual faith does not profit in those things, because it springs from the man and savors of him, and is not of God. We are Englishmen, and we have heard many other things from our sacred ministry which we believed; but when we have spoken with others, who also called themselves Reformed, and with some who called themselves Roman Catholics, and again with those of various sects, they all seemed learned, and yet in many things no one agreed with another; and still they all said, *Believe us;* and some, *We are ministers of God, and we know.* But as we knew that the Divine truths which are called truths of faith, and are those of the church, are not any one's by birthright alone, nor from inheritance, but out of heaven from God, and as they show the way to heaven, and enter the life together with the good of charity, and thus lead to eternal life, we became anxious, and on our knees prayed to God." Then the angels answered, "Read the Word and believe in the Lord, and you will see the truths which must be of your faith and life. All in the Christian world draw their doctrinals from the Word as the one only fountain." But two of the assembly said, "We have read, but we have not understood." And the angels answered, "You did not go to the Lord, Who is the Word, and you had also first confirmed yourselves in falsities." The angels said further, "What is faith without light?

And what is thinking without understanding? It is not human; ravens and magpies, also, can learn to speak without understanding. We can assure you that every man whose soul desires it, can see the truths of the Word in light. There is no animal found that does not know the food of its life when it sees it; and man is a rational and spiritual animal; he sees the food of his life (not so the body's but the soul's), which is the truth of faith, if he hungers for it and seeks it from the Lord. Moreover, whatever is not received by the understanding, does not abide in the memory as to the thing itself, but only as to the words; and therefore when we have looked down from heaven into the world, we have not seen any thing, but have only heard sounds, for the most part inharmonious. But we will enumerate some things which the learned of the clergy have removed from the understanding, not knowing that there are two ways to the understanding, one from the world and the other from heaven, and that the Lord withdraws the understanding from the world while He enlightens it. But if the understanding is closed from religion, the way from heaven is closed to it, and then the man sees no more in the Word than a blind man; we have seen many such that had fallen into pits out of which they did not rise. Let examples serve for illustration: Can you not understand what charity is, and what faith is? that charity is to act well with the neighbor, and that faith is to think aright concerning God and concerning the essentials of the church? and hence that he who acts well and thinks aright, that is, who lives well and believes aright, is saved?" To these things they said that they understood them. The angels said further, that man must repent of his sins in order to be saved, and that unless he repents he remains in the sins into which he was born; and that to repent is not to will evils because they are against God, and to search oneself once or twice a year, to see one's evils, to confess them before the Lord, to implore help, to

desist from them, and to enter upon a new life; and so far as he does this, and believes in the Lord, his sins are remitted. They then said, from the assembly, "We understand this, and so too what the remission of sins is." And then they asked the angels to inform them further; and now, indeed, concerning God, concerning the immortality of the soul, regeneration, and baptism. To this the angels replied, "We will not say any thing that you do not understand: otherwise our discourse falls like rain upon the sand and upon seeds therein, which, however watered from heaven, still wither and perish." And concerning God they said: "All who come into heaven are allotted a place there, and thence eternal joy, according to their idea of God; because this idea reigns universally in all the things of worship. The idea of God as a Spirit, when spirit is believed to be like ether or wind, is an empty idea; but the idea of God as Man is the just idea; for God is Divine Love and Divine Wisdom with every quality of them; and the Subject of these is Man, not ether or wind. In heaven the idea of God is the idea of the Lord the Saviour. He is the God of heaven and earth, as He Himself taught. Let your idea of God be like ours, and we shall be consociated." When they said these things the faces of the others shone. Concerning the *Immortality of the Soul* they said: "Man lives for ever, because he is capable of being conjoined with God by love and faith; every one is capable of this. That this ability makes the immortality of the soul, you can understand if you think somewhat more deeply concerning it." Of *Regeneration* they said: "Who does not see that every man has freedom to think of God, and not to think of Him, provided he has been instructed that there is a God? Thus every one has freedom in spiritual things as much as in civil and natural things. The Lord gives this to all continually; wherefore man is in fault if he does not think. A man is a man from this ability; while a beast is a beast from not having

it. A man can therefore reform and regenerate himself as of himself, provided he acknowledges in heart that it is from the Lord. Every one who repents and believes in the Lord is becoming reformed and regenerate. A man must do both as from himself; but *as from himself* is from the Lord. It is true that a man cannot contribute any thing to this, can contribute nothing whatever, out of himself; but yet you were not created statues, but men, that you may do this from the Lord as from yourselves. This one and only return, of love and of faith, is what the Lord ever wishes man to make to Him. In a word, do from yourselves, and believe that you do from the Lord; thus you do as from yourselves." But then they asked whether it was implanted in man from creation to do as from himself. An angel answered, "It was not implanted in him, because to do from Himself belongs to God alone; but it is continually given, that is, adjoined continually; and then so far as man does good and believes truth as from himself, he is an angel of heaven; but so far as he does evil and thence believes falsity (and this also is *as from himself*), he is a spirit of hell. You wonder that this, too, is *as* from himself; but still you see it when you pray to be guarded *from the devil* lest he seduce you, enter into you as he did into Judas, fill you with all iniquity, and destroy both soul and body. But every one becomes guilty who believes that he does from himself, whether he does good or evil; but he does not become guilty who believes that he does as from himself; for if he believes that the good is from himself, he claims for himself that which is God's; and if he believes that the evil is from himself, he attributes to himself that which is the devil's." Concerning *Baptism* they said, that it is spiritual washing, which is reformation and regeneration; and that "an infant is reformed and regenerated, while, having become an adult, he does the things which the sponsors promised for him, which are two, — repentance and faith

in God. For they promise, *first*, that he shall reject the devil and all his works; and *second*, that he shall believe in God. All infants in heaven are initiated into these two [duties]; but to them the devil is hell, and God is the Lord. Besides, baptism is a sign before the angels that a man is of the church." Having heard this, they said from the assembly, "We understand these things." But a voice was then heard from the side, crying, "We do not understand;" and another voice, "We do not wish to understand." And it was asked, from whom those voices came; and it was found that they were from those who confirmed in themselves falsities of faith, and who wished to be believed as oracles, and so to be adored. The angels said, "Do not be surprised; there are very many such at this day; they appear to us from heaven like sculptured images constructed with such art that they can move the lips, and make sounds like organs; and they do not know whether the breath by which they make the sound is from hell or from heaven, because they do not know whether a thing is false or true; they reason and reason, and they confirm and confirm, nor in regard to any thing do they see whether it is so. But know this, that human ingenuity can confirm whatever it wishes, even till it appears as if it were so; and therefore heretics can do so, the impious can do so, yes, atheists can prove that there is no God, but nature only." After this, that assembly of Englishmen, ardently desirous of being wise, said to the angels, "They speak such various things concerning the *Holy Supper;* tell us what the truth is." The angels replied, "The truth is, that the man who looks to the Lord and repents, is by that most holy thing conjoined with the Lord and introduced into heaven." But they said from the assembly, "This is a mystery." And the angels answered, "It is a mystery, but yet such as can be understood. The bread and wine do not effect this; there is nothing holy from them; but material bread and spiritual bread correspond

to each other, and material wine and spiritual wine; and spiritual bread is the holy of love, and spiritual wine is the holy of faith, both of them from the Lord; and both, the Lord: hence conjunction of the Lord with man, and of man with the Lord; not with the bread and the wine, but with the love and faith of the man who has repented; and conjunction with the Lord is also introduction into heaven." And after the angels had taught them something concerning correspondence, they said from the assembly, "Now for the first time we can understand this also." And when they said this, behold a flame descending from heaven with light consociated them with the angels, and they loved one another.

622. SECOND RELATION. All who are prepared for heaven, which is done in the world of spirits which is midway between heaven and hell, after the time is fulfilled, desire heaven with a kind of longing; and soon their eyes are opened, and they see a way which leads to some society in heaven. This way they enter, and ascend; and in the ascent there is a gate, and a keeper there. He opens the gate, and so they enter in. Then an examiner meets them, who tells them from the president to enter in further, to look and see whether there are houses anywhere which they recognize as theirs, for there is a new house for every novitiate angel. And if they find them, they so report, and remain there; but if they do not find them, they return and say that they have not seen any. And then an examination is made by some wise one there, to see whether the light that is in them harmonizes with that in the society, and especially whether the heat does; for the light of heaven in its essence is Divine Truth, and the heat of heaven in its essence is Divine Good, both proceeding from the Lord as the Sun there. If there are in them a light and a heat different from those of that society, that is, a different truth and a different good, they are not received. They therefore go away, and pass on through ways opened between socie-

ties in heaven; and this until they find a society wholly in agreement with their affections; and there is their home for ever. For there they are among their own, just as if among relatives and friends, whom they love from the heart because they are in similar affection; and there they are in what is favorable to their own life, and in what gives enjoyment to the whole breast from peace of soul; for in the heat and light of heaven there is ineffable delight, which is communicated. Such is the case with those who are becoming angels. But they who are in evils and falsities may ascend into heaven with leave; but when they enter, they begin to catch the breath and to have labored respiration; and presently their sight grows dim, the understanding is darkened, they cease to think, oblivion as it were hovers before their eyes, and so they stand like stocks; and then the heart begins to throb, the breast to be straitened, and the mind to be seized with anguish and to be tortured more and more; and in this state they writhe like serpents brought near the fire; they therefore roll themselves away, and by a steep way which then appears they cast themselves down, nor do they rest until they are in hell among their like, where they can draw breath, and where their hearts beat freely. They afterwards hate heaven, reject truth, and blaspheme the Lord in heart, believing that their tortures and torments while in heaven were from Him. From these few things it can be seen of what sort is their lot who lightly esteem truths which belong to faith, which nevertheless make the light in which the angels of heaven are, and who lightly esteem goods which belong to love and charity, which nevertheless make the heat of life in which the angels of heaven are. It can also be seen from this, how great is their error who believe that every one can enjoy heavenly blessedness provided he is admitted into heaven. For it is the belief of the present day, that to be received into heaven is of mercy alone, and that reception into heaven is like that of one coming into a

house at a wedding in the world, and then at the same time into the joys and gladness there. But let it be known that in the spiritual world there is a communication of the affections of love, and the thoughts therefrom, as man is then a spirit, and the life of a spirit is love's affection and the thought therefrom; also that homogeneous affection conjoins, and heterogeneous affection separates; and again that the heterogeneity torments a devil in heaven, and an angel in hell. For which reason they are separated in strict accordance with the diversities, varieties, and differences of the affections that are of the love.

623. THIRD RELATION. It was once given me to see three hundred of the clergy and laity together, all learned and erudite, because they knew how to confirm faith alone even to justification, and some still further. And because they had the belief that heaven is only admission from grace, leave was given them to ascend into a society of heaven, which however was not among the higher ones. And when they ascended, then in the distance they were seen as calves. And when they were entering heaven, they were received civilly by the angels; but while they were conversing, a tremor seized them, afterward a horror, and at length torture like that of death; and they then cast themselves down headlong, and in their fall they were seen as dead horses. They seemed like calves in their ascent, because the natural affection for seeing and knowing, exultant, appears from correspondence like a calf. And they seemed like dead horses in their fall, because the understanding of truth appears from correspondence like a horse, and no understanding of the truth which belongs to the church appears like a dead horse.

There were boys below, who saw them descending, and in their descent seen as dead horses. And they then turned their faces away, and said to their teacher who was with them, "What ill-omen is this? We saw men, and now instead of them we see dead horses; and because we could not look

at them we turned away our faces. Teacher, let us not stay in this place, but let us go away." And they went away. And then the teacher, on the way, instructed them as to the signification of a dead horse; saying, "A horse signifies the understanding of truth from the Word; all the horses which you have seen have had that signification; for when a man goes along meditating upon the Word, his meditation then appears in the distance like a horse, noble and lively as he meditates spiritually, but, on the other hand, poor and lifeless as he meditates materially." The boys then asked, "What is it to meditate spiritually and to meditate materially upon the Word?" Their teacher answered, "I will illustrate it by examples: Who, while reading the Word in a holy way, does not think interiorly within himself of God, of the neighbor, and heaven? Every one who thinks of God from person only, and not from essence, thinks materially; and every one who thinks of the neighbor from outward form only, and not from quality, thinks materially; and every one who thinks of heaven from place only, and not from love and wisdom from which heaven is heaven, also thinks materially." But the boys said, "We have thought of God from person, of the neighbor from form as being a man, and of heaven from place as being above us; have we, therefore, when we have been reading the Word, then appeared to any one like dead horses?" The teacher said, "No, you are yet boys, and cannot do otherwise; but I have perceived in you an affection for knowing and understanding; and as this is spiritual, you have also thought spiritually; for there is some spiritual thought latent within your material thought, and this you do not yet know. But I will return to the things which I said before, that he who thinks materially when he is reading the Word, or is in meditation from the Word, appears in the distance like a dead horse; while he who thinks spiritually appears like a living horse; and that he thinks materially of God who thinks of Him from person only and not from essence.

For the attributes of the Divine essence are many; as omnipotence, omniscience, omnipresence, eternity, love, wisdom, mercy and grace, and others. And there are attributes that proceed from the Divine essence, which are creation and preservation, redemption and salvation, enlightenment and instruction. Every one who thinks of God from person [only],* makes three Gods, saying that the Creator and Preserver is one God, the Redeemer and Saviour another, and the Enlightener and Instructor a third; while every one who thinks of God from essence makes God one, saying, 'God created [and has preserved]* us, and the same has redeemed us and saves us, and He also enlightens and instructs.' This is the reason that they who think concerning the trinity of God from person, and thus materially, cannot, from the ideas of their thought which is material, do otherwise than from one God make three. But still, contrary to their thought, they are compelled to say that there is a union of those three by the essence, because they have thought indirectly (*sicut per transennam*) of God from essence. Wherefore, my scholars, think from the essence, and from this concerning the person; for to think concerning the essence, but from the person, is to think materially concerning the essence also; while to think concerning the person, but from the essence, is to think spiritually concerning the person also. The ancient gentiles, because they thought materially of God, and so of God's attributes also, not only made three gods but more, even as many as a hundred; for they made a god of every attribute. You must know that the material does not enter into the spiritual, but the spiritual into the material. It is similar with thought respecting the neighbor from the outward form and not from his quality; as also with thought about heaven from place, and not from the love and wisdom from which heaven is. It is similar with

* The words within brackets are supplied from the "Apocalypse Revealed," n. 611.

the things that are in the Word, one and all; he, therefore, who cherishes a material idea of God, and likewise of the neighbor and of heaven, cannot understand any thing in the Word; it is dead letter to him; and while reading it, or in meditation from it, he appears in the distance like a dead horse. Those whom you saw in their descent from heaven, having become to your eyes like dead horses, were such as have closed up the rational sight, as to the theological or spiritual matters of the church, in themselves and others, by their peculiar dogma that the understanding must be kept in obedience to their faith; not having it in thought that the understanding closed by religion is as blind as a mole, with nothing but thick darkness in it, and such thick darkness as rejects from itself all spiritual light, shuts out the influx of it from the Lord and out of heaven, and places before it a barrier in the corporeal-sensual, far below the rational in matters of faith; that is, puts it close to the nose, and fixes it in its cartilage; on which account, it cannot afterward even have the scent of spiritual things; whence some have become such that when they are sensible of the odor from spiritual things, they fall in a swoon; by scent I mean perception. These are they who make God three. They say indeed, from essence, that God is one; but still, when they pray according to their faith (which is, for God the Father to have mercy for the Son's sake, and to send the Holy Spirit), they manifestly make three Gods. They cannot do otherwise; for they pray to one to have mercy for the sake of another, and to send a third." And then their teacher taught them concerning the Lord, that He is the One God, in Whom is the Divine Trinity.

624. Fourth Relation. Having awaked at midnight from sleep, I saw at some height toward the east an angel holding in his right hand a paper which appeared of lustrous brightness, from the Sun, and in the centre of which there was a writing in golden letters; and I saw written The Marriage of Good and Truth. From the writing flashed

a splendor which spread into a wide circle around the paper; the circle or border appeared, therefore, like the dawn of day in spring. After this I saw the angel with the paper in his hand descending; and as he descended the paper appeared less and less bright, and that writing which was THE MARRIAGE OF GOOD AND TRUTH, seemed changed from a golden to a silver color, then to that of copper, then to that of iron, and at length to the color of iron rust and of copper rust; and at last the angel seemed to pass into a dark cloud, and through it to the earth; and there the paper, although still retained in his hand, was not seen. This was in the world of spirits, into which all men first gather after death. The angel then spoke to me, saying, "Ask those who are coming hither whether they see me or any thing in my hand." There came a multitude, one body from the east, one from the south, one from the west, and one from the north. And I asked those coming from the east and the south, who were such as in the world were devoted to learning, whether they saw any one present with me, or any thing in his hand. They all said that they saw nothing whatever. Then I asked those who came from the west and the north, who were such as in the world had believed in the words of the learned; these said that they, too, did not see any thing. But yet the last of them, who in the world had been in simple faith from charity, or in some truth from good, after the former had gone away, said that they saw a man with a paper, — a man well dressed, and a paper upon which letters were traced; and when they looked at it more closely, they said that they read the words, THE MARRIAGE OF GOOD AND TRUTH. And these spoke to the angel, and asked him to tell them what it was. And he said, that all things in the whole heaven, and all things in the whole world, are from creation, nothing but a marriage of good and truth; "inasmuch as they one and all, those which are living and which give animation and those

which are not living and which do not give animation, were created from the marriage of good and truth and into it. There is nothing that has been created into truth alone, or into good alone; either of these alone is nothing; but by marriage they exist and become something, in quality according to the marriage. In the Lord God the Creator are Divine Good and Divine Truth in their very substance; Divine Good is the *esse* of His substance, and Divine Truth is the *existere* of His substance; and they are also in their very oneness, for in Him they make one infinitely. Inasmuch as these two are one in God the Creator Himself, therefore they are also one in all things and in every single thing created by Him; by this, also, the Creator is conjoined in an eternal covenant like that of marriage with all things created by Him." The angel said further, that the Sacred Scripture which was dictated by the Lord, is in general and in particular a marriage of good and truth (see above, n. 248–253); and because the church which is formed by means of the truths of doctrine, and religion which is formed by means of the goods of a life according to truths of doctrine, are with Christians solely from the Sacred Scripture, it may be evident that the church also in general and in particular is marriage of good and truth. The same that was said above concerning the marriage of good and truth has also been said concerning the MARRIAGE OF CHARITY AND FAITH, since good is of charity and truth is of faith. After these things were said, the angel raised himself from the earth, and borne through the cloud he ascended into heaven; and then the paper shone as before, according to the degrees of ascent; and lo, the circle which before appeared like the dawn of day, then settled down and dispelled the cloud which brought darkness upon the earth, and it became sunny.

625. FIFTH RELATION. Once when I was meditating upon the Lord's Second Coming, there suddenly appeared

a flash of light, coming forcibly upon my eyes. I therefore looked up, and lo, the whole heaven above me appeared luminous, and there in continued series was heard a GLORIFICATION. And an angel stood near, who said "That is a glorification of the Lord on account of His Coming, which is made by the angels of the eastern and the western heavens." From the southern and the northern heavens there was heard only a gentle murmur. And because the angel heard all, he first said to me that the glorifications and celebrations of the Lord are made from the Word; and presently he said, "Now, in particular, they are glorifying and celebrating the Lord by these words which were spoken by the prophet Daniel: *Thou sawest iron mixed with miry clay, but they shall not cohere; and in those days shall the God of heaven set up a kingdom which shall not perish for ages: it shall break in pieces and consume all these kingdoms, but it shall stand for ages*" (ii. 43, 44). After this I heard as it were the voice of singing, and more deeply in the east I saw a flashing of light, more brilliant than the former; and I asked the angel what they were glorifying there. He said, "By these words in Daniel: *I saw in the night visions, and behold the* SON OF MAN *was coming with the clouds of heaven; and there was given Him dominion and a kingdom; and all peoples and nations shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish* (vii. 13, 14). In addition to those words, they are celebrating the Lord from these in the Apocalypse: *To Jesus Christ be glory and strength; behold He cometh with clouds; He is the Alpha and the Omega, the Beginning and the End, the First and the Last, Who is, Who was, and Who is to come, the Almighty; I John heard this from the Son of Man out of the midst of the seven candlesticks*" (Apoc. i. 5, 6, 7, 8, 11, 12, 13; xxii. 13; also Matt. xxiv. 30, 31). I looked again into the eastern heaven, and it gave forth light on the right side, and an illumination extended into

the southern expanse, and I heard a sweet sound. I asked the angel, "What of the Lord are they glorifying there?" He said, "By these words in the Apocalypse: *I saw a new heaven and a new earth; and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a* BRIDE FOR HER HUSBAND. *And I heard a great voice from heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them. And the angel spake with me and said, Come, I will show thee the* BRIDE THE LAMB'S WIFE. *And he carried me away in the spirit upon a great and high mountain, and showed me the holy city Jerusalem* (Apoc. xxi. 1, 2, 3, 9, 10). Also by these words: *I Jesus am the bright and morning Star; and the Spirit and the* BRIDE *say,* COME; *and He said,* I COME QUICKLY; *amen, even so,* COME, LORD JESUS" (xxii. 16, 17, 20). After this and more, there was heard a general glorification from the east to the west of heaven, and also from the south to the north; and I asked the angel, "What now?" He said "These words from the prophets: *And all flesh shall know that* I JEHOVAH AM THY SAVIOUR AND THY REDEEMER (Isa. xlix. 26). *Thus said Jehovah, the King of Israel, and his* REDEEMER JEHOVAH ZEBAOTH, *I am the First and the Last, and beside Me there is no God* (xliv. 6). *It shall be said in that day,* LO, THIS IS OUR GOD; *we have waited for Him that He may save us; This* IS JEHOVAH; *we have waited for* HIM (xxv. 9). *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah.* BEHOLD THE LORD JEHOVIH *cometh in strength; He shall feed His flock like a Shepherd* (xl. 3, 10, 11). *Unto us a Child is born; unto us a Son is given; and His name shall be called Wonderful, Counsellor, God, Mighty,* FATHER OF ETERNITY, *the Prince of Peace* (ix. 6). *Behold, the days are coming, when I will raise up unto David a righteous Branch, Who shall reign King, and this is His name,* JEHOVAH OUR RIGHTEOUSNESS (Jer. xxiii. 5, 6; xxxiii. 15, 16). *Jehovah Zebaoth is His name, and* THY REDEEMER THE HOLY ONE OF ISRAEL, THE GOD OF

THE WHOLE EARTH SHALL HE BE CALLED (Isa. liv. 5). IN THAT DAY JEHOVAH SHALL BE KING OVER ALL THE EARTH. IN THAT DAY JEHOVAH SHALL BE ONE, AND HIS NAME ONE (Zech. xiv. 9). From hearing and understanding these things, my heart exulted, and I went home rejoicing, and there I returned from the state of the spirit into the state of the body, in which I have written out the things which were seen and heard.